3 1761 08154712 7

UNIV. OF
TORONTO
LIBRARY

995-23

THE

BIBLICAL WORLD

EDITOR
WILLIAM R. HARPER

ASSOCIATE EDITORS
ERNEST D. BURTON
GEORGE S. GOODSPEED
SHAILER MATHEWS
CLYDE WEBER VOTAW
IRA M. PRICE
ROBERT F. HARPER
JAMES H. BREASTED
HERBERT L. WILLETT

NEW SERIES. VOL. XVI

49849
1901

JULY—DECEMBER, 1900

CHICAGO
The University of Chicago Press
1900

BS
410
B58
n.s.
v.16

PRINTED BY
The University of Chicago Press
CHICAGO

Table of Contents.

JULY.

I. Frontispiece: "The Present City of Banias (Cæsarea Philippi.)"

II. Editorial Article—The Use of Books in Bible Study: Authors are Personal Instructors to their Readers. The Wide Diffusion of Knowledge. Importance of the Choice of Books. Historical Knowledge of the Bible. All Persons should be Bible Students. First Study the Bible Itself. Then Read the Books of Scholars. How to Select the Best Books. Recommendations of the Council of Seventy. - - - - - - - - - 3

III. The Jewish Synagogue and the Relation of Jesus to It. Professor E. K. Mitchell, D.D. - - - - - - - - 10

IV. Religious Instruction by Sunday-School Hymns. Frederica Beard. - - - - - - - - - - - - - - - 18

V. Exploration and Discovery: The American School in Jerusalem. Professor J. Henry Thayer, D.D. - - - - - - - - 24

VI. Constructive Studies in the Life of Christ: The Third Period of the Galilean Ministry. A Northern Journey and a Brief Stay by the Sea of Galilee. The Journey to Cæsarea Philippi. The Confession of Peter. The Terms "Church" and "Kingdom of Heaven." Jesus' Teaching that "Whosoever would save his life shall lose it." The Coming of the Son of Man. The Transfiguration of Jesus. Mt. Hermon. Ernest D. Burton and Shailer Mathews. - - - - - - - - - - - - - - 26

VII. Books Recommended for New Testament Study: Two Lists, One for Popular and One for Professional Study. Prepared by a Committee of the New Testament Chamber of the Council of Seventy, consisting of Professors Clyde W. Votaw and Charles F. Bradley. - - - - - - - - - - - - - 42

AUGUST.

I. Frontispiece: "Jesus, the Friend of Children."

II. Editorial Article—The Reality and Simplicity of Jesus: The Church and the Educated Classes. Modern Docetism and Gnosticism. The Return to a Real Jesus. The Return to the Realities of the Teaching of Jesus. Will the Church Grow as Simple as Jesus? - - - - - - - - - - - - 83

III. The Ethics of the Old Testament. Rev. Henry A. Stimson, D.D. - - - - - - - - - - - - - - 87

IV. A Suggestion toward a Rational Bible-School Curriculum. Professor George W. Pease. - - - - - - - - - - 98

V. CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST: Teachings concerning Humility and Forgiveness. The Feast of Tabernacles. Jesus' Discourses on the Light of the World and on Spiritual Freedom. Diagram of the Temple at Jerusalem. Characteristics of the Third Period of the Galilean Ministry. The Records of the Perean Ministry. The Final Departure from Galilee. The Mission of the Seventy. Ernest D. Burton and Shailer Mathews. - - - 118

VI. THE COUNCIL OF SEVENTY: "Bible-Study Sunday," September 9. 137

VII. BOOK REVIEWS: Budde, The Religion of Israel to the Exile (E. L. CURTIS).—Alexander, The Son of Man (C.W.V.).—Trumbull, The Covenant of Salt (W. E. GRIFFIS).—Innes, The Trial of Jesus Christ (S. M.).—Palmer, One Year of Sunday-School Lessons for Young Children (C.W.V.).—Thomas, Two Years in Palestine and Syria (C.W.V.). - - - - - - - - - - - - - 143

VIII. CURRENT LITERATURE. The Editors. - - - - - - - 151

SEPTEMBER.

I. FRONTISPIECE: "The Russian Church on the Mount of Olives."

II. EDITORIAL LETTER: The Place of Chronology in a Study of the Life of Christ. The Biblical World Index. Bible-Study Sunday, September 9. - - - - - - - - - - - - 163

III. THE USE OF A DOCTRINAL CATECHISM IN SUNDAY-SCHOOL INSTRUCTION. A SYMPOSIUM. Jesse L. Hurlbut, D.D., A. C. Zenos, D.D., Charles F. Thwing, D.D., C. R. Henderson, D.D., A. E. Dunning, D.D., G. Stanley Hall, LL.D., Mary E. Hutcheson, William N. Clarke, D.D., O. C. S. Wallace, Henry Churchill King. - - - - - - - - - - - - - - - 166

IV. THE SEPTUAGINT GREEK VERSION OF THE OLD TESTAMENT. Clyde W. Votaw. - - - - - - - - - - - - - 186

V. OCCUPATIONS AND INDUSTRIES IN BIBLE LANDS, I. (Illustrated.) Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S. - - - - - - 199

VI. CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST: The Perean Ministry. Healing of the Man Born Blind. The Good Shepherd. Jesus at the Feast of Dedication. Jesus' Teaching about Prayer. Discourses in Perea. Ernest D. Burton and Shailer Mathews. - 210

VII. WORK AND WORKERS. - - - - - - - - - - - - 222

VIII. BOOK REVIEWS: Hogarth, and others, Authority and Archæology, Sacred and Profane (G.S.G.).—Willett, The Prophets of Israel (F. K. SANDERS).—Bernard, The Pastoral Epistles (C.W.V.).—Stout, A Manual of Psychology (J. H. TUFTS). - - - - - 224

IX. CURRENT LITERATURE. The Editors. - - - - - - - 231

OCTOBER.

I. FRONTISPIECE: "Jesus Christ," by Hoffmann.

II. EDITORIAL ARTICLE—A NEW PHASE IN THE STUDY OF RELIGION: The Study of Pre-Christian and Non-Christian Religions.

The Science of Comparative Religion. The Study of Religious Experience. Practical Value of This Study. Twentieth-Century Types of Religious Experience. Recent Books in This Field. - 243

III. THE PURPOSE AND PLAN OF THE GOSPEL OF LUKE, I. Ernest D. Burton. - - - - - - - - - - - - - - 248

IV. THE PRINCIPLE OF ADAPTATION IN REVELATION. Rev. G. S. Rollins. - - - - - - - - - - - - - - 259

V. OCCUPATIONS AND INDUSTRIES IN BIBLE LANDS, II. (Illustrated.) Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S. - - - - - - 272

VI. CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST: The Perean Ministry. Discourses and Parables. The Raising of Lazarus. Its Effect upon the Jews. Further Teachings in Perea. Ernest D. Burton and Shailer Mathews. - - - - - - - - 283

VII. THE COUNCIL OF SEVENTY: The Observance of Bible-Study Sunday. A New Outline Study Course in the Work of the Old Testament Priest, or the Element of Worship in the Old Testament. - 295

VIII. EXPLORATION AND DISCOVERY: Excavations at Tell ej-Judeideh and Tell Sandahannah. Projected Work at Mugheir (Ur of the Chaldees). News Notes from Palestine. Zeitschrift des Deutschen Palästina-Vereins. Two German Oriental Societies — the Vorderasiatische Gesellschaft and the Orientgesellschaft. - - - - 298

IX. WORK AND WORKERS. - - - - - - - - - - - 302

X. BOOK REVIEWS: Goodspeed, Israel's Messianic Hope to the Time of Jesus (MILTON G. EVANS).— Garvie, The Ritschlian Theology, Critical and Constructive (H. C. KING).— Lock, St. Paul the Master-Builder (C.W.V.).— Green, General Introduction to the Old Testament: The Text (A. S. CARRIER). — Macphail, Historical Geography of the Holy Land (C.W.V.). - - - - - - - - - 305

XI. CURRENT LITERATURE. The Editors. - - - - - - 313

NOVEMBER.

I. FRONTISPIECE: "The Source of the Jordan at Dan."

II. EDITORIAL ARTICLE — THE BIBLE AND SOCIAL ETHICS: Jesus as the Source of Social Ethics. The Teaching of Social Ethics Involved in the Teaching of Jesus. The Need of Such Teaching. The Place of Such Teaching in the Bible. The Opportunity of the Minister. 323

III. THE SOURCES OF THE JORDAN RIVER. (Illustrated.) J. L. Leeper, D.D. - - - - - - - - - - - - - - 326

IV. A GLIMPSE OF THE INNER LIFE OF CHRIST'S TIME. George F. Genung, D.D. - - - - - - - - - - - - 337

V. THE PURPOSE AND PLAN OF THE GOSPEL OF LUKE, II. Ernest D. Burton. - - - - - - - - - - - - - - 342

VI. THE DEVELOPMFNT OF THE HEBREW LAW. Hon. Epaphroditus Peck. - - - - - - - - - - - - - - 351

VII. CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST. Part VII: THE PEREAN MINISTRY. Closing Events of the Perean Ministry. In

Jericho and Bethany. Part VIII: THE PASSION WEEK. The Triumphal Entry and the Cleansing of the Temple. Ernest D. Burton and Shailer Mathews. - - - - - - - - - - 362

VIII. WORK AND WORKERS. - - - - - - - - - - 378

IX. BOOK REVIEWS: Toy, A Critical and Exegetical Commentary on the Book of Proverbs (S. F. M'CURDY).—Caird, The Fundamental Ideas of Christianity (W. DOUGLAS MACKENZIE).—Starbuck, The Psychology of Religion (C. R. HENDERSON).—Willett and Campbell, The Teachings of the Books (EDWARD I. BOSWORTH).—Jacobus, A Problem in New Testament Criticism (E.D.B.).—Walker, The Spirit and the Incarnation (E. A. HANLEY).—Farrar, Texts Explained (C.W.V.). - - - - - - - - - - - - 379

X. CURRENT LITERATURE. The Editors. - - - - - - - 392

DECEMBER.

I. FRONTISPIECE: "General View of Bethany."

II. EDITORIAL ARTICLE—THE NECESSITY OF BIBLICAL TRAINING FOR LAY WORKERS: Bad Biblical Teaching a Source of Religious Doubt. Consequent Importance of the Sunday-School Teacher. The Sunday-School Teacher Must be Taught. The Duty of the Pastor. The Need of Bible Study for All Church Members. - - - 403

III. FROM HAIFA TO NAZARETH. (Illustrated.) Edgar J. Goodspeed. - 407

IV. SHOULD PROFESSIONAL AND SALARIED TEACHERS BE EMPLOYED IN THE SUNDAY SCHOOL? A SYMPOSIUM. W. C. Bitting, W. F. McMillen, Patterson Du Bois, George W. Pease, Frank K. Sanders. - 414

V. SOCIAL ETHICS FOR CHURCH LEADERS. Rev. Professor C. R. Henderson. - - - - - - - - - - - - 424

VI. THE TRIAL OF JEREMIAH. David W. Amram. - - - - 431

VII. THE BIBLE AS LITERATURE. Professor J. E. McFadyen. - - 438

VIII. THE PARIS CONGRESS OF THE HISTORY OF RELIGION. Professor Nathaniel Schmidt. - - - - - - - - - - 447

IX. CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST: Conflict with the Jewish Rulers, Foreshadowing the End. Jesus' Last Words in the Temple. Ernest D. Burton and Shailer Mathews. - - - 451

X. WORK AND WORKERS. - - - - - - - - - - 463

XI. NOTES AND OPINIONS: An Unhappy Antithesis between the Teachings and the Life of Christ. A Sensible View as to Criticism. Neglect of the New Testament. - - - - - - - - 465

XII. BOOK REVIEWS: Rhees, The Life of Jesus of Nazareth. A Study (S.M.).—Bartlet, The Apostolic Age (WILLIAM H. RYDER).—Muzzey, The Rise of the New Testament (S.M.).—Newman, A Manual of Church History (J. W. MONCRIEF).—Babylonian Religion and Mythology (G.S.G.). Literary Notes. - - - - - - - 468

XIII. CURRENT LITERATURE. The Editors. - - - - - - - 475

THE PRESENT CITY OF BANIAS (CÆSAREA PHILIPPI)

THE BIBLICAL WORLD

VOLUME XVI JULY, 1900 NUMBER 1

THE USE OF BOOKS IN BIBLE STUDY.

AUTHORS ARE PERSONAL INSTRUCTORS TO THEIR READERS

TO READ a book is to hear its author speak. It is as though one conversed with the writer, and learned from him his ideas upon the matter of which the book treats. The impersonal attitude we assume toward books is a defect of imagination. When we read what a man has written we are in the presence of the man himself. The value of the book to us is the value of its author; the benefit we receive from it will be in direct ratio to the good that that man can do us. Therefore to know books is to know men. And to know men is to grow in mental and spiritual stature. We think and feel under the stimulus of other people's thoughts and emotions. Intercommunication of ideas and sentiments between men is an essential condition of progress. We become intelligent and useful thinkers when we grapple earnestly with the experience of others past and present, entering into their thoughts and realizing within ourselves their emotions, thereby creating our own personalities. This is not to become imitators of others, but it is to absorb the world experience, and so to train our thinking and our feeling that they may be in tune with true life. The intellectual genius may get his great ideas by intuition, but the common man thinks clearly and strongly only as a result of hard mental effort under the guidance and inspiration of others. Both alike must gain their knowledge of facts by prolonged study. We need the assistance and the stimulus of other men's researches and thoughts. Scholars are dependent upon one another, and the people are dependent upon the scholars. Right conceptions of

historical facts, of religious truths, of ethical principles, right sentiments regarding God, our fellow-men, ourselves, are attained by *coöperative* thinking and feeling.

For this reason the diffusion of ideas and sentiments by means of books and papers is the greatest creative force of the present day. One can sit at home, even in some far corner of the land, and for a small sum can receive instruction from the greatest teachers of every country, can enjoy communion with the ablest leaders in all good causes, and can enter into the labors of the finest workers for the betterment of humanity. This is a wonderful thing. Do we appreciate it, do we avail ourselves of it? The thirst for knowledge can be measurably satisfied, no matter how limited one's means. If one cannot afford even to buy books, there is the public library in almost every town where many of the best books can be read without cost. Truly, anyone who will read can receive a liberal education, for through books he can learn from the world's greatest thinkers and workers. In a real sense, every home can become a school of higher learning by the purchase of a small library of the best books. Think how one may for a dollar receive, wherever he is, a day's instruction from the best teacher the world affords in any branch one may choose. It is not strange that the greatest thinkers have been the greatest readers—except in sporadic cases it could not be otherwise. By reading they have become informed of the thoughts and experiences of others, and so have arrived at great thoughts and feelings of their own which fit them for great achievement.

The Wide Diffusion of Knowledge

If reading is of such importance, too much care cannot be taken in the choice of what one reads. It is self-evident that one should read only the best books. Choosing one's books is precisely like choosing one's instructors or one's friends—with this advantage, that one's range may be limited in the latter, but not in the former. A person in Arizona may not have access to high-grade teachers, but he can get as good books as anyone in New

Importance of the Choice of Books

York or Chicago. He may in this way receive instruction from the professors in the best universities of America, England, or Germany. No pains, therefore, should be spared to ascertain which are the best books in the particular department of knowledge where one wishes to study. Guidance for choice is to be found in the able reviews of new books which appear in the best technical journals soon after their publication; but still more in the advice of those competent specialists who know all the literature of a given subject, both old and new, and can give an intelligent, discriminating judgment as to the relative value of books for different classes of readers. It is a day of many books—thousands of new ones appear each year on every important branch of knowledge. Yet the majority of them are not worth reading, and a large part of those which remain are for scholars only. If one can ascertain correctly which are the best twenty-five books *for him* in each year's output, and then "read, mark, learn, and inwardly digest" those twenty-five books, he is in the way to become an exceptionally able and influential member of society. If he does not read, he stagnates and dries up, because he knows nothing outside of the petty bailiwick in which he eats, walks, and sleeps.

Historical Knowledge of the Bible

The *historical* study of the Bible is practically a new discipline in our century. As a handbook of religious belief and practice the Bible has received the devout attention of the western world for many centuries. Men have taken its utterances as formulæ for thought and conduct, understanding the words to mean whatever their training, environment, or disposition prepared or predetermined them to find. Providentially, the essential ideas of the Bible have been too true and too great to perish even under the most adverse circumstances. But the knowledge and influence of the Bible have become in our day greatly advanced by the resolve of the best scholars to understand and to interpret it historically. This requires that one shall scientifically make the acquaintance of the Hebrew, Jewish, and primitive Christian peoples in their original setting, in their manner of life,

in their modes of thought, in their relations to other peoples about them; that one shall study their literature as the expression of their ideas, their experiences, their aspirations; and that out of this intimate knowledge of their characteristics and their environment one shall construct a true conception of their significance in history and a just estimate of the practical value for us of their memorabilia. Such results can be obtained only by those who, with every possible linguistic, mental, and spiritual qualification, and using every means and opportunity, devote their lives to the task of knowing the Bible historically.

All Persons should be Bible Students

Non-professional students of the Bible may, however, receive and use the results which scholars have achieved; and it is the earnest desire and effort of all scholars that just this thing shall be brought about. To this end many of the best scholars are publishing popular presentations of their results, excellent books which all may read and in which much is to be learned for the practical improvement of religious thought and conduct. Where scholars differ in their interpretation of the biblical history or ideas, laymen can only wait with them for clearer light. As to the fundamental religious and ethical teaching of the Bible there is no disagreement among Christian scholars; and if subordinate features of the history, the literature, and the ideas are uncertain, let patience have her perfect work — we can get along sufficiently well until better knowledge arrives. It only confuses the whole problem to assume knowledge where we do not have it. The important thing for the popular user or interpreter of the Bible is that he discriminate nicely between the essential and the non-essential in religious faith and practice, and that he inform himself adequately as to the right conception and use of the Bible in the light of the best modern study. The real welfare of mankind is involved in this readjustment to the better knowledge of our century. Christianity cannot win its glorious victory over the world until it is purified of false accretions, simplified to the universal need, and rightly interpreted to men so that their misconceptions of it may be removed.

It is certainly to be said, first, last, and all the time, that the chief element in Bible study is the study of the Bible itself, not of books about the Bible. One will learn more about Jesus by reading the gospels repeatedly with care than by reading a dozen "lives of Christ." The great mistake that is commonly made is just here. The scholar studies the gospels themselves for many years, until he comes to know them through and through, in all their contents, relations, characteristics, and peculiarities; then he writes his life of Christ. The layman reads the scholar's life of Christ instead of studying the gospels. Behold the perversion of method! Let the layman also study the gospels before he reads the scholar's life of Christ. The way to study the Bible is first of all *to study the Bible*. This means for most people the study of the English translation of the Bible, but it is surely true that no adequate historical understanding or independent interpretation of the Bible is possible except by him who studies these writings in their original languages. Any translation, even our excellent revised English version, is in a thousand passages imperfect, ineffective, or ambiguous. Further, the important books which one will wish to read as aids to his study of the Bible are nearly all based upon the original text of the Old and New Testaments, and can be only partly understood or appreciated by those who are unacquainted with Hebrew and Greek.

First Study the Bible Itself

After the student of the Bible has spent years of faithful and unremitting labor upon the gospels, the Acts, the Pauline epistles, the Old Testament historical books, prophets, and Psalms, with the simplest handbooks to guide his study, he is ready to consider what others who have made a similar study of the writings themselves have found and thought. This student cannot at all suppose that he has himself discovered all that the writings contain, or that he has been uniformly successful in understanding them. He needs to supplement and correct his ideas by comparison with the ideas of others, especially of others more able or better equipped than himself for the study. And therefore his next

Then Read the Books of Scholars

step must be for several years to read attentively the books of scholars traversing the ground of his own individual investigations. He must be teachable, for he will have much to learn. He will find that his vision was very limited, his ideas were shallow, and his conclusions were hasty. The help of scholars will seem to him necessary for the settlement and perfection of his own understanding and conception of the Bible.

How to Select the Best Books

But to achieve the best in this respect he must use the books of the best scholars. And who are the best scholars? The formal test is generally to be relied upon: those who have received public recognition and have been appointed to responsible positions in colleges, seminaries, and universities as teachers of the Bible. Yet there are not a few ministers and laymen who have attained real scholarship in this department of knowledge. And still one does not know whose books to read, for there are many scholars, and in some respects they have varying views and interpretations of the Bible. Who then should be followed? One must inform one's self as fully as possible concerning the authors of the books he would read, and choose only those authors whose method of study is correct, whose spirit is right, whose mental ability is the best, whose spiritual qualifications are most perfect, whose vision of life —its conditions and needs—is clearest, who know and allow for their own idiosyncrasies, whose opportunities have been largest and best, and whose labors have been most earnest and prolonged, so that the results which they have reached will be in the highest degree trustworthy and useful. If one cannot ascertain this information directly, he should depend upon the advice of those who know. Let him choose the most competent advisor he can discover, and be guided by his judgment in the choice of books.

It is to assist such persons in their selection of books to study about the Bible that we publish in this number the recommendations of a committee of the Council of Seventy regarding books for the study of the New Testament. There are two lists of books, one for elementary students, one for advanced

students. A statement of the scope, character, and method of these recommendations will be found in connection with the lists.

Recommendations of the Committee of the Council of Seventy

Such recommendations cannot supersede individual responsibility for ascertaining the characteristics and trustworthiness of the books which one reads, nor can the opinion of the books which any committee holds be considered infallible. Therefore the purpose of such lists is not to determine, but to assist, personal judgment and choice. Nor will all difficulties yet be solved for the reader, since many books are named and perhaps but few can be chosen by an individual student. We have often received specific inquiries about books, and for the best books upon particular subjects ; we count it a privilege to answer such questions. Let it be the earnest hope of every true friend of Christianity that the Bible may itself be better studied, by an increasing number, and that the best books about the Bible may be widely and thoughtfully read. A more intelligent Christianity will mean a more effective Christianity, and a fervor in devout study will become a zeal for realizing the Christ ideal among men.

THE JEWISH SYNAGOGUE AND THE RELATION OF JESUS TO IT.

By Professor Edwin Knox Mitchell, D.D.,
Hartford Theological Seminary, Hartford, Conn.

The origin and early history of the Jewish synagogue are veiled in obscurity. When it finally comes to the full light of day at the opening of the Christian era, it is a thoroughly organized institution, and a constituent part of the Jewish religious and national life. It is possible that the germ out of which the synagogue was ultimately evolved was born of the spiritual yearnings of the exiles in Babylon. Deprived of the privileges of the temple, and unwilling to believe that God had permanently cast off his chosen people, what more natural than that the Hebrew exiles should have gathered together from sabbath to sabbath and on the regular feast and fast days for mutual encouragement, exhortation, and prayer? Israel was proud of her history, and she believed that Yahweh had spoken unto her in times past through his chosen servants. These messages and commandments of bygone days would be scanned with increasing interest, and they could not but become more and more precious as time went on. And when finally the remnant of Israel was led back to the land and the city hallowed by so many memories and associations, it was relatively easy for Ezra to persuade the people to listen to the reading of the law. In the eighth chapter of Nehemiah we have accordingly the foreshadowing of the synagogue of later days. Then, as the nation grew and spread out over the land, it was no longer possible for the people to come together "as one man," "to give attention to the words of the law." But the inclination and the impulse remained, and faithful Israelites forgot not the assembling of themselves together to listen to Moses and the prophets. In due time each community provided itself with a "house of meeting," or synagogue,

and placed the conduct of its services and other affairs in the hands of regularly appointed officers. In the prevailingly Jewish towns the elders of the place were also the elders of the synagogue. But in mixed communities and in such as were controlled by non-Jews the organization of the synagogues was distinctively for religious purposes and ends. It is accordingly clear that the village synagogue in post-exilic times gradually came to be the real nucleus of the Jewish communal life, and the local link in the living chain which bound the scattered communities unto the Holy City and the temple, the true center of the national faith and worship, and the sacred place of sacrifice. Temple and synagogue each thus served in its own sphere and way to unify the people and consolidate them into a nation, which should rely implicitly upon the holy altar, and yet should seek to know and fulfil all the requirements of the law. The synagogal development reached its climax by the time Jesus engaged in his public ministry.

The main object of the institution of the synagogue and the stated assemblings of the people was not public worship in the stricter sense, *i. e.*, not devotion, but religious instruction, which to the Israelite now meant primarily *instruction in the law*. Worship was the prerogative rather of the temple,[1] and every pious Jew paid his vows there, as often as was feasible, in the presence of the Lord. However, the exile had taught the people many lessons. They had learned to pray elsewhere than in the holy place ; they came to appreciate more fully their rich heritage of history, and of precepts and commandments ; they began to realize also the necessity of training up their children in the "fear and admonition of the Lord." From Ezra down the office of scribe assumed more and more importance, and to teach the law came to be an occupation of the highest honor. The synagogue furnished a rare opportunity for the reading and exposition of Scripture, and the scribes easily assumed positions of leadership. They were the creators of Pharisaism, which rose into prominence in the early Maccabean times, and gradually drew the whole nation in its train, insisting on the

[1] John 4 : 20.

exact interpretation and observance of the law. Israel, however, had one priesthood, and she was not disposed to create another. The scribes accordingly were never given the exclusive control of the synagogue service. With them knowledge of the law was the real source of power. Each synagogue, as we have remarked, had its college of elders whose authority was analogous to that which they possessed in civil affairs in Jewish communities. In other words, they exercised both the executive and the judicial functions. They had the general control of the affairs of the synagogue, and they sat as judges in matters relating to discipline. In the time of Christ it is probable that they assumed to exclude from the congregation all who would not conform to the regulations of the synagogue, and perhaps they also on occasion inflicted the anathema. The elders were no doubt usually scribes, but not necessarily so, and, strange as it seems, they did not keep in their own hands the primary function of the synagogue, viz., the reading and interpretation of the Scriptures. The insistence of the scribes that the whole people should know the law made each man theoretically competent to teach, to preach, and to lead the worship of the congregation. And this liberty and privilege seems never to have been seriously abridged. Consistency was here a shining virtue, and it preserved for Jesus and his disciples the opportunity of grafting the gospel into the heart of Judaism.

Besides the elders who had the general direction of the religious affairs of the community, there were special officers appointed for special purposes. Of these the ruler of the synagogue occupied the highest rank.[2] He was given the immediate supervision of the religious service. Among his well-attested functions was the appointment of those who should read the Scripture, lead in prayer, and preach the discourse. He also preserved proper decorum in the assembly, and had charge of the synagogue building. Then there were the almoners who both collected and distributed the contributions of the people. Finally we have the minister, whose functions were of a varied character, including the care of the rolls of sacred Scripture, the

[2] Mark 5:22 f.; Luke 8:49; 13:14; Acts 13:15; 18:8, 17.

presenting of the proper roll to the reader, the instruction of the children in reading, and the infliction of scourging upon those condemned to such punishment.

The building in which the congregation gathered for instruction and worship was usually perhaps of the basilica type, and might be quite imposing, though it was more often plain and simple. The chief furnishings were the closet at the end of the building for the Scriptures, the platform near the center upon which stood the reading-desk, the seats for the worshipers, the lamps, and the musical instruments, such as trombones and trumpets. The congregation sat in an appointed order, the most distinguished members probably in raised seats facing the main audience, and the women and younger children apart by themselves. Ten men were necessary to constitute a regular assembly for public worship. The congregation gathered for the principal service in the forenoon of each sabbath. The service opened with a benediction and the reading of the Shema, which consisted of Deut. 6:4–9; 11:13–21; Numb. 15:37–41. This Scripture is of the nature of a confession of faith, and it was followed by benedictions and the principal prayer, or rather the "Eighteen Prayers." Then came the reading of the law in the original Hebrew, which was translated into the Aramaic vernacular verse by verse by someone carefully chosen for the purpose. Next followed a section from the prophets, which was also translated, and might be freely paraphrased in groups of three verses. This last Scripture was usually made the basis for a discourse, in which the one chosen or volunteering sought to instruct and edify the worshipers by a practical application of the lesson for the day. The service then closed with a blessing pronounced by a priest, the congregation responding with the customary Amen. The law (*i. e.*, the Pentateuch) was divided into 154 sections, which were read consecutively and the whole completed in a cycle of three years. The prophets (which included the older historical books, such as Joshua, Judges, etc.) were doubtless arranged into a more or less definite lectionary, with special assignments for special days, and so disposed as to cover a cycle of perhaps three years. There were services on

Mondays and Thursdays, as well as on the sabbath, and the new moons and annual feast days and fast days were uniformly observed.

Such were the organization, services, and peculiar functions of the synagogue in Palestine in New Testament times. And it is easy to see that it had long been preparing the way in a remarkable manner for the public ministry of Jesus and for the propagation of his gospel. In the first place, it had helped to familiarize the Jewish people of all classes with their Scriptures, and especially with the prophetical portions of them. This very naturally broadened and deepened the interest of Israel in her past history, and at the same time aroused and quickened her expectations and aspirations for the future. In the second place, the establishment of synagogues throughout Palestine opened up in each community a house of prayer and praise, which became a veritable bethel for the culture of the inner religious life. In the third place, the free organization of the synagogue made it possible for Jesus and his disciples to preach the gospel of the kingdom in every town and village, and that too before the regular assembly of the people. Thus was the new faith grafted into the living stock of the nation, and the Christian church became thereby a legitimate offshoot of the Jewish synagogue.

Jesus' attitude toward the synagogue was throughout his ministry one of entire respect. He recognized it as a divine institution for the propagation of the national faith, and for the promotion of true piety and genuine religion. Though we have no testimony on the point, we are safe in assuming that he grew up as a child in close association with the synagogue in Nazareth. Being "subject to his parents,"[3] he would of course attend the regular services, and would also pass through the usual course of synagogue instruction. Just what this latter consisted in it is impossible now to determine. It doubtless included instruction in reading and writing,[4] and perhaps also in singing.[5] Then every Jewish boy was drilled in the history of Israel, and required to commit to memory considerable portions of the law and the prophets. All this, however, did not constitute "letters."[6]

[3] Luke 2 : 51.

[4] Luke 4 : 16; John 8 : 6.

[5] Mark 14 : 26.

[6] γράμματα, John 7 : 15.

Next to the home, the synagogue was the factor of influence in the development of the child, both intellectually and spiritually. Jesus was no exception in such matters, and here it was that he "advanced in wisdom and stature, and in favor with God and men."[7] But he does not seem to have attracted any special attention as the years went by. The deepest heart-experiences, indeed, are known only to the individual himself, and the Son of Mary could commune with his Father and grow into a full realization of his divine kinship and mission without outward demonstration or self-assertion. Once in the temple at Jerusalem the boy Jesus revealed to his parents his sense of his own unique relationship to God, but he returned to Nazareth and continued to discharge his duties as their obedient son.[8]

Soon after beginning his public ministry Jesus "came to Nazareth, where he had been brought up, and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written: 'The Spirit of the Lord is upon me,'" etc. "And he closed the book and gave it to the attendant and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them: 'Today hath this Scripture been fulfilled in your ears.' And all bare him witness and wondered at the words of grace which proceeded out of his mouth."[9] The detailed account of this incident is highly interesting and instructive. It reveals at once the attitude Jesus took toward the synagogue and its worship, and also shows us how he could and did make use of such public occasions to proclaim his gospel. For this was evidently but typical of his conduct throughout his Galilean ministry.[10] The synagogue at Capernaum was perhaps the scene of more of his teaching and healing than any other single spot.[11] The fact that he *continued* to teach there is striking evidence of his personal popularity and of the general acceptableness of his message and ministry. It would have been easy enough to have denied him the privilege of

[7] Luke 2:52. [9] Luke 4:16–22. [10] Matt. 4:23; 9:35; John 18:20.

[8] Luke 2:49–51. [11] Mark 1:21; 3:1; Matt. 12:9; John 6:22.

addressing the people at the public services of the synagogue. But no serious restriction seems to have been laid upon him. And Mark, speaking of the early days of Jesus' ministry, says he "went into their synagogues, throughout all Galilee, preaching and casting out devils."[12] Referring to a later time Matthew says that he "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness."[13] And John records Jesus' reply to the high priest on that fatal Friday morning in the following words: "I ever taught in synagogues, and in the temple, where all the Jews come together."[14]

From the statement in Mark 1:23 and Luke 4:33 it would seem that Jesus also wrought some of his miracles of healing in the synagogues of Galilee. It may be that a larger part of his ministry was within synagogue walls than has generally been supposed. His teaching and healing by the seashore and on the mountain-side perhaps produced a more vivid impression, and accordingly was more easily remembered and more often recorded. The sabbath day found him present in the synagogue at the hour of worship, and it is probable that he also met with the congregation on Mondays and Thursdays. Many things which he witnessed there were, on other occasions, sharply criticised. He denounced especially the ostentatious and hypocritical prayers of the scribes and Pharisees, and rebuked them for their love of the chief seats in the synagogues.[15] But there is no evidence that Jesus ever attempted to introduce any innovations in the synagogue service. His sole purpose and desire was to make it more genuine, more reverent, more instructive, more edifying. Brushing aside the "traditions of the elders," he laid bare the true teaching of Scripture, the true import of prophecy, and pressed the claims of God upon the hearts of his hearers. And "they were astonished at his teaching; for his word was with authority."[16] However, the scribes and Pharisees watched him with jealous eyes, and sought to catch him in his teaching, "that they might find how to accuse him." But the charges which

[12] Mark 1:39.
[13] Mark 9:35.
[14] John 18:20.
[15] Matt. 6:2–5; Luke 11:43.
[16] Luke 4:32.

they finally brought against Jesus were not based directly upon his conduct or teaching in the synagogue. It is probable, however, that they were able to restrict his preaching, even in Galilee, so that the doors of many synagogues were gradually closed against him.

The example of Christ in maintaining his connection with the synagogue was followed by his disciples after he was taken from them. They, too, entered, "as was their custom," into the synagogue on the sabbath day.[17] These passages refer only to Barnabas and Paul, but we are safe in assuming that the Twelve continued their former practice in this as in so many other respects. Although that upper room in Jerusalem and the temple saw the beginnings of the Christian church, nothing is clearer than that the ecclesia came out of the synagogue, and only gradually severed its connection therewith, and that most unwillingly. The Jewish synagogue was both the precursor and the prototype of the Christian church in many important and essential respects. For two centuries it had been developing its organization, its stated services, its forms of worship, its methods of discipline, its functions of teaching and preaching, and the like. The disciples of Jesus and the early converts to the Christian faith did not leave the synagogue until they were forced to do so by the hostility of those who refused to accept the gospel. And when they did leave they carried with them the framework for the organization of the Christian church, and made it the basis for a new development in the freer Gentile world.

Literature.—SCHÜRER, *The Jewish People in the Time of Christ*, II, ii, 52 ff. HAUSRATH, *The Times of Jesus*, i, 84 ff. GEIKIE, *The Life of Christ*, i, 184 ff. EDERSHEIM, *The Life and Times of Jesus the Messiah*, i, 431 ff. STAPFER, *Palestine in the Time of Christ*, pp. 333 ff. DEMBITZ, *Jewish Services in Synagogue and Home* (Philadelphia, 1898). ZUNZ, *Die Ritus des synagogalen Gottesdienstes* (Berlin, 1859). HAMBURGER, *Realencyclopädie für Bibel und Talmud*, Div. II, 1883, art. "Synagoge." HAUCK, *Realencyclopädie*, 3. Aufl., art. "Gottesdienst, synagogaler."

[17] Acts 13 : 5, 14; 14 : 1; 17 : 1, 2; 18 : 4.

RELIGIOUS INSTRUCTION BY SUNDAY-SCHOOL HYMNS.

By Frederica Beard,
Oak Park, Ill.

The music of the Sunday school is usually considered a part of the "general exercises." The origin of this term is a question, and its value a still greater one. "Exercise" gives an intimation of perfunctory drill, and the word "general," while it may refer to the whole, leaves an indefinite impression that detracts from the importance of the subject and the responsibility of the individual. The hymns sung in the Sunday school perform an essential service: they are a means of worship and of instruction; we cannot separate these two things, for the second is included in the first as we think of the reflex influence of worship, and the outgoing of the soul toward God. Yet there is one feature of music in the Sunday school which is quite distinct from worship and just as helpful in other directions. Truth has many a time been brought home to a soul by means of a song, and music without words has often brought the receptive mood for the truth which shall afterward follow. How many feelings are touched, how many impulses stirred, and how many earnest efforts put forth through the influence of music! With such an instrument of power for evangelism and Christian education, we may well seek to use it with the greatest care. The so-called general exercises may become nearly as great an influence for good as the lesson teaching itself.

As we study the question of hymns in the Sunday school, we face at once the problem: How can we keep the worshipful spirit, and make the character of the music helpful to the school at large, while we supply the need and hold the interest of the children from eight to twelve years, or of the indifferent boys from twelve to sixteen? To solve the problem one must study the natural tendencies and interests of children, and apply the

same principles to music which one applies to other branches of education.

First of all, there must be coöperation, if there is to be an effect for good. Active participation is the means through which the influence comes. Professor Tomlins, of Chicago, who has had much experience in musical work with boys, says:

> Deep down beyond the far-reaching influences of the schools, deeper than what he does or thinks, at the very heart and soul of the boy, are latent tendencies for good and for evil of which even he himself is ignorant. These music alone will reach — music, the voice of love, heaven-born, God-given. . . . But the song must go deep down into the singer's nature until the throbbing beats of the music awaken corresponding heart impulses, and these must be equalized, strengthened, and at last freighted with the spirit of good-will, helpfulness, and every noble aspiration.

How, then, shall we get the response, the voluntary coöperation? By the participation of *all*—officers, teachers, and everyone who belongs to the Sunday school. Children are quick to follow: if the officers do some other work during the singing of a song, why should not they? If two people are talking in the corner of the room, why not two smaller people in some class? Children reason on the planes of justice and equality. A hymn which is essentially a prayer is to be sung: we want a spirit of reverence; let the leaders of the school create an atmosphere of reverence. The *esprit de corps* invariably attracts. Unity is essential to success.

This is only one step toward coöperation. We cannot gain it without a recognition of children's interests. Here we need to think carefully, lest we interpret falsely. Consideration of children's interests does not mean a catering to mere likings, whims, and fancies of the moment; nor does it mean that that which interests is the ground for choice. "The children like it" has been the cause for many a jingle in the Sunday school which ought never to have found entrance there. Putting aside the fear of retelling a maxim now become old, we may well repeat Dr. Hervey's words, "Nothing that is not interesting, not everything that is interesting, not anything merely because it is interesting," until it becomes as "the leaven which leaveneth the whole lump." We must find the native tendencies to certain interests

in all child life, and see that our hymns and music correspond to these.

Again, if active participation yields the only result worth while, let us give the boys and girls something to do, and something more in relation to the music than to sit still and sing after a song is announced. Choirs of boys and of girls may lend interest. Classes may, at times, be asked to select the hymns for the day, preparing the choice beforehand and giving it in writing to the superintendent. Any such class might serve as the choir for that particular day. If any play orchestral instruments, let them serve in that capacity. Girls may sing one part, boys another, especially where the song affords natural response in question and answer. If there is a particular hymn which will add to the service of the day and it is not to be found in the usual hymn-book, ask some class to be prepared to sing it. In such ways a responsibility is developed; and while a group is doing for the good of the whole, the reflex influence comes unconsciously upon itself.

As to the music itself, if it is to be a power for good, it must be worthy of its name. It is not to be wondered at that the so-called music of the Sunday school has not accomplished the mission which Professor Tomlins attributes to all true music truly sung. Good rhythm, melody, and harmony in word and tune are to be chosen; and it requires no small ability and experience to recognize such. Further, music which is good in itself is not always good in relation to the children. Before banishing certain pieces not recognized as true music, let us analyze them, find the elements of interest they contain, and ascertain why the children like them. In one favorite song we shall find repetition as the cause of interest, in another the full rhythmic "swing," and in still another the martial and heroic elements may be the secret of attraction. These are interests of universal childhood, and they need recognition. Each is to be provided in suitable degree, without giving undue prominence to any single element; the hymns should be educative in an all-around way.

The writer lately listened to a chorus of voices singing "At the cross, at the cross." The "ring" of the music and the repetition of the words attracted the children, but the "catchy" element and the "choppiness" of the tune, so entirely unsuited to the sacred theme, induced a careless, irreverent expression little less than sacrilegious. Is it strange that the spark of reverence seems to have gone out of the lives of many of our boys and girls? Only as there is expression of the truth, first in the words, then in the singing, will there be the influence desired. Words and music need to carry the same feeling to the soul, and if the expression of the children corresponds, the feeling will be deepened. With a little training much may be gained in this direction. *True* stories are to be told *by the way* we sing, and the marked contrast of the soft, sweet singing of "Saviour, like a shepherd lead us," and the joyous, energetic tones of "Brightest and best of the sons of the morning," will aid to this end. But the boisterous enthusiasm which urges "louder and louder" and more hearty singing, with a clapping of hands by the leader, leaves little room for musical expression or spiritual feeling; noise will result, but not music.

If music is to fulfil its many-sided function, there must be variety. The children need bright, inspiring music. Watch a boy spontaneously sing "Dare to be a Daniel," while his lips remain closed when other songs are sung. Here the heroic element appeals. "Only an armor-bearer" is another of the same tone and effect. These songs are not of a high grade musically, but there is inspiration in them, and words and tune fittingly correspond, so that we can afford to use them with others of a better type. The "gospel hymns," more than any other class, have recognized the child's love of repetition. In many cases all poetry and harmony have been lost sight of in these songs, but the best of them may be useful. Schools and localities differ. That which is good in general may not be good for a particular group. This was forcibly illustrated in a visit to a certain Hebrew mission. It was a meeting of adults, but the principle with children is the same. Mothers had gathered for a talk about their little ones. A short devotional service was

introduced and the song sung, "There is a fountain filled with blood." The question was privately put, "Do not these Hebrews object to such a song?" and the leader frankly answered: "They probably don't know what it means." (!) The questioner wondered as to the value of the singing. Why not take first that which they could share in, and, when they were ready to receive Christ Jesus, sing of him in plain English rather than in this symbolic form?

We may apply this to all our Sunday-school work. Let us have words that mean something, and that, too, from the child standpoint. How can we have intelligent, expressive singing without a general comprehension of what the song signifies? In the selection of songs we need to remember the child's plane of experience, so that in singing, as in speaking, he may say what is true—true to him. Does a child really mean what he says when he sings "I want to be an angel"? Mrs. George Archibald has well expressed this thought:

> As children are not, ordinarily, about to die, shall their spiritual songs be principally about heaven and expressive of an intense longing to go there? Yet, when we take pains to notice, we find in Sunday-school hymns a vast amount of rhyme, tune, time, and measure devoted to chanting the desolation of life, the longing for death, and a submissive waiting for release and glory. What could be more unnatural?

What right has a *Sunday-school* book to "The sands of time are sinking," and many another hymn helpful only to adult feeling and experience? We either do not know, or we often fail to recall, the special circumstances in which a hymn was written: many an untruth is told even by adults in such sentiments as "When we asunder part, it gives us inward pain." Again, it is to be remembered that the good old music is new to the children, and has all its old-time power. What more helpful than "There's a wideness in God's mercy;" "It came upon the midnight clear;" "Saviour, teach me day by day;" "Stand up, stand up for Jesus;" etc.?

A distinction needs to be marked in our minds between hymns which as songs of praise and adoration are addressed to God or Christ, and those hymns which are about a person or subject. The former are needed as much as the latter. But the

method of using the two should be distinct, according to their nature. The hymn as sung to the Father will call for more reverent expression. A spirit of restfulness and reverence may often be obtained by playing softly to the children something in itself restful and beautiful, and the latent tendencies for good may be at first awakened by singing to the children.

A picture comes before us of the closing of a school. One voice is sweetly singing:

> Jesus, Saviour, pilot me:

After the words—

> As a mother stills her child,
> Thou canst hush the ocean wild,

nothing is added save the closing prayer, sung by all very softly:

> Saviour, again to Thy dear name we raise
> With one accord our parting hymn of praise;
> We rise to bless Thee ere our worship cease,
> Then lowly kneeling wait Thy word of peace.

Exploration and Discovery.

THE AMERICAN SCHOOL IN JERUSALEM.

THE American School for Oriental Study and Research in Palestine, which was projected by the Society of Biblical Literature and Exegesis in 1895, will become an accomplished fact next October.

The object of the school is to afford advanced students from American institutions of learning the opportunity of prosecuting investigations relative to history, both sacred and secular, topography, archæology, epigraphy, and kindred topics, and especially to explore and excavate historic sites. Its constitution is modeled in general after those of the American schools at Athens and Rome. It will afford equal opportunities to all races and both sexes; but will be kept free from special obligations or preferences as respects any religious denomination or literary institution. Like the other two schools just mentioned, it is affiliated with the American Archæological Institute, which has promised to grant it a small annual subsidy. It has received the emphatic indorsement of the American Oriental Society, as well as gifts already, in small amount, from a few of the friends of biblical and oriental learning. It starts with the pledges of a score of the colleges and theological seminaries of the country to contribute each for its support not less than $100 annually for the term of five years, its patrons cherishing the hope that before the expiration of that period it will, by its achievements, have vindicated its claim to the liberal support of the friends of learning. In recognition of their patronage, all contributing institutions receive the privilege of choosing annually from among their faculties the professor who will take charge of the literary work of the school, in addition to such a resident head as may eventually have the oversight of excavations and explorations in the field.

The accepted literary director for the first year is Professor Charles C. Torrey, Ph.D., of Yale University. Unfortunately the present scanty funds of the school will not enable it as yet to offer resident fellowships; but any graduate of the contributing institutions will be received on presenting a certificate attesting his qualification, and other applicants will be expected to give evidence of possessing a

working knowledge of Latin, Greek, and Hebrew, as well as of German and French. The term of residence will cover eight months, from October 1 to June 1; and a student's expenses need not, it is believed, much exceed $500, including the voyage out and back.

When it is considered that the Holy Land is the scene and source of that historic and religious development which has furnished the third and crowning element in modern civilization; that for centuries it was the thoroughfare between the nations of Europe and the farther East; that in its soil lie buried, according to the opinion of the most competent judges, relics that will shed light upon some of the most important problems — biblical, historical, linguistic — which interest students at the present time; and, further, that Americans (Edward Robinson, W. H. Thomson, and others) have been among the foremost to win the gratitude of the scholarly world, and fame for themselves, by their Palestinian researches, one cannot but wonder that their countrymen have delayed so long to resume and enlarge a work so attractive and promising — a work to which they stand, as it were, in honor precommitted before the learned world. If every reader of these lines will do what he can to further it, the results, it is believed, will speedily prove most gratifying.

The committee at present charged with the management of the school consists of Professor Theodore F. Wright, of Cambridge; Professor H. G. Mitchell, of Boston University; Dr. William Hayes Ward and Dr. John P. Peters, both of New York; and the undersigned, who will welcome applications and inquiries.

J. Henry Thayer,
Chairman of the Committee.

Harvard University,
Cambridge, Mass., June 1, 1900.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

CHAPTER XVII.

A NORTHERN JOURNEY AND A BRIEF STAY BY THE SEA OF GALILEE.

§ 70. Journey toward Tyre and Sidon; the Syrophœnician woman's daughter.
Matt. 15 : 21–28. Mark 7 : 24–30.

§ 71. Return through Decapolis; many miracles of healing.
Matt. 15 : 29–31. Mark 7 : 31–37.

§ 72. The feeding of the four thousand.
Matt. 15 : 32–38. Mark 8 : 1–9.

§ 73. The Pharisees and Sadducees demanding a sign from heaven.
Matt. 15 : 39—16 : 12. Mark 8 : 10–21.

§ 74. The blind man near Bethsaida.
Mark 8 : 22–26.

¶ 178. **Notes on § 70, Mark 7 : 24–30.**—Vs. 24, "went away into the borders of Tyre and Sidon": *i. e.*, into Phœnicia, of which Tyre and Sidon were the chief cities. Tyre is about thirty-five miles, in an airline, northwest from the Sea of Galilee, and Sidon about twenty-five miles farther north, both on the Mediterranean coast. Phœnicia was at this time included in the Roman province of Syria. This journey carries Jesus entirely out of Jewish territory. On the reasons for his leaving Galilee at this time see ¶ 173. "Would have no man know it": This whole journey was not for preaching, but for retirement, and for intercourse with the disciples. Vs. 26, "the woman was a Greek": *i. e.*, a gentile; she may or may not have spoken Greek; she was certainly not of Hellenic blood. "A Syrophœnician by race": a descendant of the Phœnicians of Syria, as distinguished from the Phœnicians (Carthaginians) of Africa. Matthew speaks of her as a Canaanitish woman. The terms Phœnicia and Canaan are sometimes used interchangeably

to denote the coastlands of Palestine, especially from Carmel northward (Isa. 23:11, and the Tel Amarna tablets), though Canaan more frequently denotes the whole of western Palestine, from Lebanon to the Dead Sea. Vs. 27, "Let the children first be filled," etc.: That the blessings of the gospel were first of all to be offered to the Jews was recognized by Jesus and, though not always intelligently, by the early church. This is, indeed, only an illustration of the possession by one race or people of opportunities superior to those of others, of which human history furnishes numberless examples. With this was connected a limitation of Jesus' personal mission to his own nation, not because the gentile was of less consequence or value than the Jew (see Luke 4:25–27) or because Jesus cared nothing for the gentiles, but because in the accomplishment of his great work for the world it was necessary that he begin with his own people and confine his personal efforts to them (Matt. 15:24). Yet this limitation is not absolute; with sufficient reason he can go outside the Jewish nation, and such a reason is furnished by the woman's answer, humbly accepting her place and expressing both eager desire and faith in him. The whole incident is most instructive as showing Jesus' conception of his personal mission, and his attitude toward people outside his own nation.

¶ 179. **Notes on § 71, Mark 7:31–37.**—Vs. 31, "from the borders of Tyre . . . . through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis": these words indicate an extended and somewhat circuitous journey, for the most part entirely outside of Jewish territory, and hence (*cf.* Matt. 15:24, and the implications of Mark 7:24–27) not a preaching tour, but one of retirement. From Sidon one road led across the Lebanon and Anti-Lebanon mountains, directly east to Damascus; another led southeast to Cæsarea Philippi. The former road passes over the mountains at a height of 6,000 feet and crosses the Leontes river on a natural rock bridge. This is perhaps the road which Jesus took, going, if not actually to Damascus, at least into that region, and thence south perhaps to Canatha, and westward again to the Sea of Galilee. If he followed the road to Cæsarea Philippi, he must have passed thence somewhat southeast in order to come to the sea through the midst of the Decapolis. On the Decapolis see ¶ 122. The incident of vss. 32–37 probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is no suggestion that the man was a gentile.

Matthew 15:29–31, which corresponds in position to Mark 7:31–37 records Jesus' return to the Sea of Galilee, though without indicating the

route; and in place of the healing of the deaf man mentions in general terms the healing of a multitude. It is not easy to account for the variation of the two accounts.

¶ 180. **Notes on § 72, Mark 8 : 1–9.**—The location of this event, so similar to the feeding of the five thousand (§ 66), is not definitely indicated further than that it was upon the shore of the sea (Mark 8 : 10; Matt. 15 : 39). The motive of Jesus (vs. 2) is the same as on the other occasion; the numerical details differ somewhat.

This narrative seems to prove that in this period Jesus was again followed, either in Galilee or across the sea, by multitudes nearly as great as the one which had flocked to him before the crisis at Capernaum. But the similarity of this narrative to that of the feeding of the five thousand can but raise the question whether there were really two such events. In favor of the view that there were two is the difference in the numbers, and the fact that both Matthew and Mark relate both, Mark especially distinguishing the two by the word "again" in vs. 1. Yet it can but surprise us that Jesus should have repeated a miracle, the consequences of which when first performed were so embarrassing, as well as that such a multitude should have come together to him after the break between himself and the Galileans which followed the first event. Nor is a duplication of a narrative with differences of detail in itself impossible (see ¶ 155). Definite answer to the question whether these events are two or one can hardly be given.

¶ 181. **Notes on § 73, Mark 8 : 10–21.**—Vs. 10, "Dalmanutha": evidently a city on the shore of the Sea of Galilee, but not yet certainly located; perhaps most probably on the southeastern shore. Matthew has "Magadan," the location of which is equally unknown. Vs. 11, "seeking of him a sign from heaven": neither the teachings and the character of Jesus, nor his healing or other miracles appealed to the Pharisees. It was the first of these that drew to Jesus his first and most trusted disciples (*cf.* ¶ 68, § 24); the second attracted multitudes; but the Pharisees desired some wonderful visible portent from the heavens. Such a demand was most painful to Jesus, and he never responded to it. If he could not beget faith and win followers by the natural impression of his life, it was useless to attempt to do it by signs from heaven (*cf.* Matt. 4 : 5–10; Luke 16 : 31).

Matt. 16 : 2, 3 adds, according to some manuscripts, a reproof of the Pharisees and Sadducees for being unable to read the signs of the times, though knowing how to discern the face of the sky. They have probably been brought over from Luke 12 : 54–56, though they fit in here most appropriately. It is men's duty, Jesus implies, to interpret current events, to read in passing history God's message to them without asking for portents from

heaven. In the condition of the Jewish people and in Jesus' own life was all the evidence they needed. It is an evil and adulterous (*i. e.*, untrue to God) generation that demands signs (vs. 4). Matthew also adds the words "but the sign of Jonah," this whole verse being closely parallel to Matt. 12 : 39 (Luke 11 : 29). On the meaning of this sign see ¶ 140.

Vs. 15, "the leaven of the Pharisees and the leaven of Herod": by leaven Jesus undoubtedly means, as Matthew says in 16 : 12, teaching, principles taught or exemplified, which, like yeast, tended to transform men's character into likeness to itself. Luke 12 : 1 calls the leaven of the Pharisees "hypocrisy;" but here Jesus probably has especially in mind the captiousness which they manifested in demanding a sign when they already possessed evidence enough. This spirit, still unhappily common, blinds the eyes and hardens the heart. The leaven of Herod is probably worldly, and especially political, ambition. Matthew has (vs. 6) the leaven of the Pharisees and Sadducees, not distinguishing the two, and hence referring in general only to their evil influence.

¶ 182. **Notes on § 74, Mark 8 : 22–26.**—Vs. 22, "Bethsaida": presumably Bethsaida Julias, both because this is the only one that we are sure there was, and because in the next section we find Jesus going toward Cæsarea Philippi, which is east of the Jordan. This is one of the two miracles recorded by Mark only, the other being that described in 7 : 32–37. Both occur in about the same region; in both Jesus takes the man apart from the people; in both he makes use of the spittle; in both he forbids the report of the incident. Now at least, though he will not refuse to heal, he does not wish attention drawn to him as a healer. As in the case of the Syrophœnician woman's daughter, compassion led him to overstep the limits which on other grounds he set for himself. And the fact is itself doubly significant. That he did not give healing the first place shows that he did not regard relief of suffering as the highest duty, or happiness, in the sense of comfort, the highest good. That, having chosen another work, and chosen wisely, he yet broke over its limits, reminds us how often our chosen task must be left that we may perform the one that is thrust upon us.

¶ 183. **Questions and Suggestions for Study.**—(1)* Where is Tyre? Sidon? Phœnicia? (2)* What do the words "Greek" and "Syrophœnician" in Mark 7: 26 and "Canaanitish" in Matt. 15: 22 mean? (3)* What was the purpose of Jesus in this northern

journey? (4)* What conditions in Galilee led him to make it? (5) Tell the story of the Syrophœnician woman's daughter. (6)* What principle respecting his personal mission did Jesus enunciate in connection with this event? (7)* On what ground did he make an exception to his general rule? (8)* What general and wide-sweeping principles are suggested in this conduct of Jesus?

(9)* Trace the journey recorded in Mark 7:31. (10) What was its purpose? (11) What happened on Jesus' return to the region of the sea of Galilee?

(12) Narrate the story of the feeding of the four thousand. (13) Where did it take place? (14) What reasons for and against supposing that this is really the same event which is told in Mark 6:30–46?

(15)* What is the meaning of the Pharisees' demand for a sign from heaven? (16)* Why was Jesus pained at their request? (17)* Against what insidious errors did Jesus warn his disciples (Mark 8:14 ff.)? (18) Express this warning in terms of our experience of today.

(19) Tell the story of the blind man at Bethsaida. (20) What principles, instructive for us also, did Jesus illustrate in his conduct in this and similar cases?

¶ 184. **Constructive Work.**—Write chap. xvii of your "Life of Christ," indicating the route that Jesus followed, and bringing out clearly the ends which he had in view at this time.

¶ 185. **Supplementary Topics for Study.**

1. Tyre and Sidon: the origin of the cities; the ethnographic relations of the inhabitants; their political status and religious condition in Jesus' day.

SMITH, *Historical Geography of the Holy Land*, pp. 22–8; and *Bible Dictionaries.*

2. Jesus' thought concerning the limitations of his own mission.

3. Why Jesus healed the sick.

DODS, "Jesus as Healer," BIBLICAL WORLD, March, 1900.

CHAPTER XVIII.

JOURNEY TO CÆSAREA PHILIPPI: PETER'S CONFESSION AND THE TRANSFIGURATION.

§ 75. Peter's confession.
Matt. 16:13–20. Mark 8:27–30. Luke 9:18–21.

§ 76. Christ foretells his death and resurrection.
Matt. 16:21–28. Mark 8:31—9:1. Luke 9:22–27.

§ 77. The transfiguration.
Matt. 17:1–13. Mark 9:2–13. Luke 9:28–36.

§ 78. The demoniac boy.
Matt. 17:14–20. Mark 9:14–29. Luke 9:37–43*a*.

§ 79. Christ again foretells his death and resurrection.
Matt. 17:22, 23. Mark 9:30–32. Luke 9:43*b*–45.

¶ 186. **Notes on § 75, Mark 8:27–30.**—Vs. 27, "into the villages of Cæsarea Philippi": into the villages adjacent to Cæsarea Philippi, and belonging to its administration. The city of Cæsarea Philippi lay at the foot of Mt. Hermon on the site of what was formerly known as Panias, so called from the god Pan to whom was consecrated a cave near by. From the side of the hill below this cave flows the river Banias, one of the three principal affluents of the Jordan. The city had been recently rebuilt by Philip, in whose tetrarchy it was, and renamed Cæsarea in honor of Augustus; the name Philippi distinguished it from Cæsarea on the coast in the tetrarchy of Antipas. It lay 1,050 feet above sea level, while Hermon towered more than 8,000 feet above it. The journey from the Sea of Galilee was about twenty-five miles long, and involved an ascent of about 1,700 feet. It led through territory predominantly gentile in population. Like the preceding northern journey, it was evidently for retirement, not for preaching. "Who do men say that I am?" This is the first instance recorded in the gospels in which Jesus discussed with his disciples the matter of his names and titles. They had expressed at the outset their enthusiastic impression of his messiahship (¶ 67, 68); they had overheard, if not taken part in, the discussions among the people concerning Jesus; but he, though himself fully convinced, at least from his baptism, of his own messiahship, had gone about his work of teaching and healing, apparently without formally discussing with the disciples or the people the question who he was. Now the time has come for an understanding with them on this question. Vs. 28, "and they told him saying, John the Baptist": *cf.* Mark 6:14. The existence of this opinion suggests how little Jesus had been known while John was still alive and at work. "Elijah": *cf.* Mal. 4:5; John

1:21, and ¶ 65. "One of the prophets": *i. e.*, probably one of the line of prophets (*cf.* Mark 6:15). In Luke, both here (9:19) and in 9:8, this opinion is given in the form that "one of the old prophets is risen again," and Matthew mentions Jeremiah especially as one of whom some spoke. Vs. 29, "Peter answereth and saith unto him, Thou art the Christ": In words the confession affirms just what Andrew said

SOURCE OF THE JORDAN AT BANIAS (CÆSAREA PHILIPPI)

to Peter when he first met Jesus (John 1:41). But it is by no means a mere echo of that former statement. That was the enthusiastic expression of an impression based upon a few hours with Jesus, and could hardly have meant anything other than that Jesus would turn out to be the Messiah they were looking for. This, on the other hand, is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love for him, despite the fact that he had not followed the career which they looked for in the Messiah. That they now reaffirm their first confession shows that their faith in Jesus personally is stronger than their devotion to their own conception of the Messiah's career. The core of their faith, that which remained unchanged and gave it moral significance, was the attraction of Jesus' personality for them,

which held them steadfastly to him while he lived a life so very different from their conception of what the career of the Messiah was to be. (*Cf.* BRUCE on Matt. 16:22.) That they were still far from fully apprehending and accepting Jesus' conception of messiahship the next section shows. Vs. 30, "and he charged them that they should tell no man of him": Neither the people at large nor the out-and-out opponents of Jesus, who held unchanged their theories of what the Messiah should be (¶ 50) and lacked the moral sympathy with Jesus which bound the Twelve to him, nor even the outer circle of true disciples, who had passed through no such experience of intimate acquaintance with Jesus as these twelve had had, were yet prepared for an announcement of Jesus' messiahship; they would all have interpreted it according to their own conceptions of messiahship, and would have still further endeavored to commit Jesus to a policy of revolution.

¶ 187. **Notes on §75, Matt. 16:13–20.** — Vs. 16, "the Christ, the Son of the living God": probably an expansion of the briefer confession as given in Mark, "the Christ." Luke, probably under the same impulse to make it fuller and more impressive, says "the Christ of God." The meaning remains substantially the same. On the expression "Son of the living God" see ¶ 20. Vss. 17–19 are peculiar to Matthew. Vs. 17, "for flesh and blood hath not revealed it unto thee": this confession of Peter is no mere echo of popular opinion, nor any doctrine taught him of men, but a revelation from God, a teaching of the Father, or, in post-Pentecostal language, of the Spirit (*cf.* 1 Cor. 2:7–12). Vs. 18, "thou art Peter [*Petros*], and upon this rock [*petra*] I will build my church": If Jesus spoke in Aramaic, he doubtless said Cephas in both cases (*cf.* John 1:42), and no stress is to be laid on the difference between *Petros* and *petra*. The strength of his conviction that Jesus is the Messiah makes Simon a rock, and it is on him as possessing such a conviction that Jesus will build his church. The statement pertains primarily to Peter personally, but by implication to all of like faith and firmness of conviction. The expression "build my church" refers to the establishment and development of that community in which his kingdom (*cf.* vs. 19) is to find visible and organized expression. It is here represented under the figure of a building, of which Peter is to be a foundation-stone, and into which others are to be built till the structure is complete. "And the gates of Hades shall not prevail against it": it shall never be destroyed. Hades is the world of death, and its gates open to receive and hold fast the dead. This they shall never do for the church of Jesus Christ. It shall never

be overthrown. Vs. 19, "and I will give unto thee the keys of the kingdom of heaven": language, like that of the whole passage, highly figurative. The kingdom like the church is conceived of under the figure of a building; only now Peter is represented, not as a foundation-stone, but as a porter, or steward. He can admit men to the kingdom, or exclude them; the only interpretation of which, consistent with the history of the apostolic age, is that upon him will rest a great responsibility in the announcement of the terms of the gospel, the conditions of membership in Christ's kingdom. "And whatsoever thou shalt bind on earth," etc.: "binding and loosing" are familiar Jewish expressions for requiring and forbidding. Jesus gave to Peter and to his apostles in general (see Matt. 18:18) a responsibility of leadership in the church, which carried with it the duty of others to accept and follow their decisions. This is but an example of a general law. Some men are born to be leaders and some to be followers as surely as some are born children of others and subject to their parental authority; and their respective responsibilities in the sight of God are affected by this fact. The mass of men must always follow their leaders, even if these leaders lead wrongly. Even of the scribes Jesus said: "They sit in Moses' seat; all things whatsoever they bid you, these do and observe." The apostles were to be the scribes of the new church.

REMARK: In the above notes on Matt. 16:18, 19, "church" and "kingdom of heaven" are treated as representing substantially the same idea, and this seems required by the context. Generally speaking, the difference between the two terms is this: the kingdom (the term which Jesus usually employs, "church" occurring only here and in Matt. 18:17) represents that whole order of things, above and including and permeating all organizations, which Jesus came to establish. It takes in all sides of life, and finds expression, not in one organization, but in every legitimate human institution. The church (the term which fills in Acts and the epistles the place of prominence that the kingdom has in the gospels) is first that organization in which the kingdom originally found organic expression, and then the whole community of believers throughout the world. In this largest sense the membership of the church and of the kingdom is on earth the same. But even thus the term "church," from its use to denote a definite organization, which exists alongside of other organizations and stands especially for the distinctly religious side of life, retains an emphasis on this phase of life and lacks that broad inclusion of all the interests and aspects of life which is characteristic of the conception of the kingdom.

¶188. **Notes on §76, Mark 8:31—9:1.**—Vs. 31, "And he began to teach them that the Son of man must suffer many things": immediately

upon his disciples' clear and measurably intelligent recognition of Jesus' messiahship, Jesus begins to teach them that he must suffer. Having grasped the one truth, they must begin to learn the other. "And be rejected by the elders, and the chief priests, and the scribes, and be killed": it is now at least entirely clear to Jesus that there is no hope of the nation accepting him, and that the accomplishment of his mission must be, not only through suffering, but through death. And this the disciples, too, must learn. Compare the intimation of this in John 2:19; Mark 2:20. But this is the first clear statement of it. "And after three days rise again": Just as clear as it is to Jesus that he must die, so is it also that death cannot triumph over him. God can neither forsake his Son, nor cut him off from the accomplishment of his work in and for the kingdom (*cf.* Matt. 16:18). Death, necessary and inevitable, involves nevertheless only a brief interruption of his work. Vs. 32, "Peter took him, and began to rebuke him" (*cf.* Matt. 16:22): that Peter should venture to reprove Jesus is surprising, but not that he found it difficult to accept Jesus' announcement of his death. Affection for Jesus and his just-confessed faith in Jesus' messiahship both make such acceptance difficult. The Jews of Jesus' day believed, not in a suffering, but in a triumphant Messiah, and least of all in one whom his own nation should reject. To Peter, sharing still the ideas of his people, so far from rejection and death being involved in messiahship, messiahship excluded them. *Cf.* John 12:34; Luke 24:20, 21, 26. Vs. 33, "Get thee behind me, Satan": this suggestion of Peter is to Jesus a temptation; he would gladly believe that his work could be accomplished without rejection and death. But he puts the temptation instantly away. *Cf.* ¶ 168. "Thou mindest not the things of God": thinkest not the thoughts of God. Vs. 34, "if any man would come after me": be my follower, disciple. "Let him deny himself": an expression of far deeper significance than our ordinary use of "self-denial" would suggest. To deny one's self is to cease to make one's own interest and pleasure the end of life, and one's own will the law of life, and in place of these to follow Jesus in making God's will the law of action (John 4:34; 5:30; Mark 3:35), and the well-being of men the end of life (Mark 10:42–45). "And take up his cross and follow me": indicates the extent to which Jesus' disciples are to carry their self-devotion. To take up the cross and follow him is to be ready, as he was (vs. 31), to lay down life itself in obedience to the will of God and for the good of men. It must not be overlooked that these words (vs. 34, first

part) apply not only to the Twelve, but to all who would follow him. Jesus lays down as conditions of discipleship the acceptance of the same principles of life which he followed, carried to the same extent. In this as in other respects he was the Son of man, the type of his kingdom. Vs. 35, "for whosoever would save his life shall lose it": the word "life" is perhaps suggested by the reference to dying, and saving life is primarily trying to escape death. But with physical life is included all those powers, opportunities, and possibilities which life brings. One who tries to hoard these, hold them for himself, in reality wastes them, throws them away; escaping death he wastes and loses life. "And whosoever shall lose his life": whosoever shall unreservedly pour out his life's energies, if need be, to the extent of death. "For my sake and the gospels": in devotion to me, for the promotion of the ends for which I gave my life, and for the advancement of the gospel, that is, for the salvation of men; this is a most important qualification; it makes all possible difference for what ends one pours out his life; not all losing of life is saving it. "Shall save it": not shall escape death, but shall, making the highest use of life's energies and power, in truth preserve it from waste and destruction. There is no immediate reference to length of life, or even to immortality; the thought of Jesus is moving on a higher plane than this. He is speaking, not of continued existence, but of the true use to be made of this mysterious *life*, with all its powers and possibilities, with which each of us is endowed. But that he who has made the best use of life should thereby cease to exist is itself almost unthinkable. Vs. 36, "For what doth it profit a man to gain the whole world and forfeit his life?" In this verse Jesus appeals to legitimate self-interest, to the noble desire to make the highest use of oneself, to realize one's own highest possibilities. "Life" is just exactly that self; nothing that a man can *get* can compensate for the destruction of this self, the waste of one's life-energies, the corruption of one's own nature. Vs. 37, "for what should a man give": rather, what shall he give, what is there that he can give? When once life is wasted, there is nothing with which, though a man possess the world, it can be bought back; and without it everything else is worthless.

Vs. 38, "For whosoever shall be ashamed of me and of my words": goes back to the thought of giving up life for Jesus' sake (vs. 35), and the temptation, which this suggests, to forsake him rather than risk one's life. "When he cometh in the glory of his Father with the holy angels": another reflection of Jesus' confident faith that his death was

not defeat either for himself or for the kingdom; he would return in triumph (*cf.* Mark 13:26, 27), and then the unprofitableness of saving one's life by denying Christ will appear as it does not now. The words added in Matthew, "and then shall he render to every man according to his deeds" (vs. 27), emphasize the element of judgment in this future coming. Compare Matt. 3:12. Chap. 9, vs. 1, "shall in no wise taste of death, till they see the kingdom of God come with power": a distinct prediction that in the life-time of some then present the kingdom of God should come. The reference is probably to the coming of the kingdom in the conversion of multitudes to faith in him, such as actually took place in the apostolic age. Matthew's expression, "till they see the Son of man coming in his kingdom," shows that in the thought of the early church, if not also in the language of Jesus, the coming of the kingdom and the coming of the Son of man were the same thing.

To what event did Jesus refer when he predicted his "second coming" in such passages as the above? In general, it is evident, he meant his return after death to carry on the work of the kingdom to its consummation. This involved (*a*) the conversion of multitudes to faith in him, and the permeation of human society by his principles and spirit; (*b*) the downfall of Judaism as the special representative of true religion, and the establishment of Christianity in its place; (*c*) the judgment of "every man according to his deeds." Did it also involve his personal visible return? His words are generally so interpreted, and this seems at first their obvious meaning. Yet it is doubtful whether all the language which is so interpreted is not better understood as oriental imagery describing the accompaniments of his coming in the first two senses, as in Dan. 7:13–27 the coming of the kingdom is described as the coming of the Son of man. It is in these senses that he predicted his coming within the generation then living, and it is in connection with such announcement of his speedy return that the language suggestive of visible return usually occurs. The destruction of Jerusalem, as a most notable accompaniment of the coming in the second sense, and as marking a stage in the triumph of the kingdom, may itself be regarded as a coming of the Son of man. The personal judgment of individuals would then be presumably an oft-repeated fact, beginning while Jesus was still on earth (John 9:39), more manifest in his coming in power in his kingdom (Mark 8:38; Matt. 16:27), and coming sooner or later in every man's experience (Luke 12:40).

¶ 189. **Notes on § 77, Mark 9:2–13.**—Vs. 2, "after six days": Luke's "about eight days" also means a week; spent perhaps in talking over these two great thoughts, Jesus' messiahship and his suffering, both in a sense new to the disciples, and to them irreconcilable. "Peter and

James and John": *cf.* Mark 5:37; 14:32. "Into a high mountain": We naturally think of Hermon, towering snow-capped above Cæsarea Philippi. Tabor is the traditional site, but probably not the true one. There is no intimation of a return to Galilee after Peter's confession; and the top of Tabor was probably fortified at this time. "Transfigured before them": changed in appearance; how, must be gathered from the context. Matthew adds, "his face did shine as the

MT. HERMON, THE PROBABLE SITE OF THE TRANSFIGURATION

sun." Luke, who throughout this narrative shows the use of other sources than Mark alone, adds that Jesus went to the mountain to pray, and that it was while he was praying that this transformation of his appearance took place. Vs. 4, "Elijah with Moses . . . . talking with Jesus": Luke adds, what the context in Mark suggests, that they "spake of his decease [departure] which he was about to accomplish at Jerusalem"—language which presents Jesus' death, not as a fate which he could not escape, but as an achievement, a task, which he was voluntarily to accomplish. Vs. 5, "Peter answereth and saith": Luke mentions that the disciples were borne down with sleep, but having waked (or perhaps, as in the margin of R. V., having kept awake) saw his glory and the two men with him, and that Peter spoke the words following

as Moses and Elijah were about to leave. "Rabbi, it is good for us," etc.: Peter's motive is evidently to prolong the delightful experience, and so he proposes to erect booths in which Jesus and his heavenly visitors can lodge. Vs. 7, "a voice out of the cloud, This is my beloved Son; hear ye him": it is in this voice that the experience culminates. If their faith in Jesus as the Messiah had been shocked by his announcement of his death, the appearance of Moses and Elijah, the representatives of the law and the prophets, talking with their master, was calculated to restore that faith, while it at the same time reaffirmed the certainty of his death; but more convincing still in both directions is the heavenly voice, assuring them that Jesus is the Father's beloved Son, and bidding them believe whatever he may tell them. Vs. 8, "saw no one any more, save Jesus only": with the passing of the voice the vision ended.

In endeavoring to form a conception of the nature of this experience, three things must be distinguished: the causes external to the disciples which produced the impressions which they received; these impressions of sight and sound—that which they saw and heard; the convictions and feelings which these impressions begat in their minds. The significance of the event evidently lies in the last of these. The second is that of which the narrative expressly speaks. The first is not referred to in the narrative—unless we force it in by an over-literalism of interpretation—and it is beyond our power definitely to comprehend. Enough that by this experience God graciously confirmed the words of his Son, and strengthened the faith of the disciples.

Vs. 9, "charged them that they should tell no man," etc.: it is still with his disciples alone that Jesus is working; they must be prepared for his death; on the foundation of their faith, strong even if unintelligent, he will build a structure of instruction. In others there is no such foundation to build on. Vs. 11, "Elijah": the seeing of Elijah on the mount calls up, in connection with the thought of Jesus' messiahship, the old question about Elijah preceding the Messiah. Jesus interprets the prediction (Mal. 4 : 5) as fulfilled in John the Baptist, and points out also the Old Testament passages which look toward his own rejection and sufferings. Vs. 12, "restoreth all things": the use of such a phrase as this to describe the work of John should keep us from over-literalism in interpreting biblical language.

¶ 190. **Notes on § 78, Mark 9 : 14–29.**—Vs. 17, "a dumb spirit": *i. e.*, one that rendered the boy dumb. Matthew, vs. 15, describes the boy as epileptic, and the symptoms as given in Mark correspond with this. Vs. 19, "O faithless generation": addressed to the disciples, reproving

them for their lack of faith, possession of which would have enabled them to cure the boy. So at least Matthew understands the matter (vss. 19, 20). Vs. 23, "if thou canst": the words of the man reprovingly repeated by Jesus, implying that the difficulty is not in his own *ability*, but in the man's faith. Vs. 29, "this kind can come out by nothing save by prayer": Matthew has it, "Because of your little faith," to which is added a saying concerning the power of faith much like Mark 11 : 23, where it is associated with prayer, and Luke 17 : 6. The more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

¶ 191. **Notes on § 79, Mark 9 : 30–32.**—Vs. 30, "passed through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "Would not that any man should know it": still intent, not on evangelization, but the instruction of the Twelve. Vs. 31, "the Son of man is delivered up": *i. e.*, is to be. The frequent theme of his teaching in these days.

¶ 192. **Questions and Suggestions for Study.**—(1) Where is Cæsarea Philippi? What is its distance from the Sea of Galilee? (2)* What was the purpose of Jesus' journey into this region? (3)* What questions did Jesus ask his disciples on the way, and what were their answers? (4)* In what respect was Peter's confession at this time like Andrew's confession in John 1 : 41, and in what respects was it different? (5)* What was the central and permanent element in the disciples' faith in Jesus? (6) What answer of Jesus to Peter is recorded by Matthew? Explain its meaning.

(7)* On what subject did Jesus begin immediately after this to instruct his disciples? (8) What intimations of his death have we already met? (9)* Why was Peter unable to accept Jesus' statement on this matter? (10) How did Peter's protest affect Jesus? (11)* What great principle respecting discipleship did Jesus set forth at this time? Explain the meaning of his words (Mark 8 : 34). (11)* By what arguments did he enforce it (Mark 8 : 35–38)? Explain these verses, one by one. (12) Do these principles and instructions apply to the Twelve only, or to all followers of Jesus in all times? (13) What kind

of a life would the principle of vs. 34 require us to live today? In few passages of the gospel have we clearer teaching concerning the principles of a Christian life. These words of Jesus should be carefully studied and thoughtfully pondered. (14) Tell the story of the transfiguration. (15)* What was this experience intended to do for the disciples? (16) Is it to be supposed that it had any value for Jesus himself? If so, what? (17) Why did Jesus bid them tell no man of this event? (18) Explain the question of the disciples about Elijah, and Jesus' answer.

(19) Tell the story of the epileptic boy. (20) What lesson did Jesus teach the boy's father? (21)* Of what lesson to the disciples did he make this event the occasion? Suggest modern applications of it.

(22) On what subject did Jesus continue to teach his disciples as he passed through Galilee?

¶ 193. **Constructive Work.**—Write chap. xviii of your "Life of Christ," following the outline indicated by the sections, and taking pains to bring out very clearly the significance of the new teaching of Jesus and the relation of Jesus to his disciples, in some respects also new.

¶ 194. **Supplementary Topics for Study.**

1. Cæsarea Philippi, and the region of Mt. Hermon.

G. A. Smith, *Historical Geography of Palestine;* MacGregor, *Rob Roy on the Jordan*, and other works on geography.

2. The faith of Jesus' disciples; its constant element; its varying phases.

Rhees, *The Life of Jesus of Nazareth*, §§ 155–160.

3. The conditions of discipleship as set forth by Jesus, and their application to life today.

Books Recommended for New Testament Study.

TWO LISTS, ONE FOR POPULAR AND ONE FOR PROFESSIONAL STUDY.[1] PREPARED AT THE REQUEST OF THE COUNCIL OF SEVENTY, IN CONSULTATION WITH THE OTHER MEMBERS OF THE CHAMBER, BY A COMMITTEE OF THE NEW TESTAMENT CHAMBER, CONSISTING OF PROFESSOR CLYDE W. VOTAW, OF THE UNIVERSITY OF CHICAGO, AND PROFESSOR CHARLES F. BRADLEY, OF GARRETT BIBLICAL INSTITUTE, EVANSTON, ILL.

PREFATORY REMARKS.

THE COUNCIL OF SEVENTY[2] presents the following lists in the hope that they may be of assistance to students of the Bible in the selection of books for their study of the New Testament. The number of persons who are endeavoring to gain a historical and literary, as well as a spiritual, understanding of the Bible, increases rapidly, and many of them desire guidance in the selection of books from which they may acquire the knowledge sought. Two classes of students are here provided for. List I presents the titles of certain books which are recommended to *those who have not received professional instruction* in the Bible, and who are unable to use other languages than the English. List II is designed for *those who have the requisite linguistic knowledge and general preparation* for an advanced study of the Bible. However, many of the books contained in List II can be used by those who have a knowledge of classical Greek, and can therefore deal with the New Testament in its original language. It is eminently desirable that those who find it necessary to begin with the small, popular works given in List I should carry forward their study until they become able to use the larger and more scholarly works of List II.

[1] Copyright, 1900, by Clyde W. Votaw.

[2] THE COUNCIL OF SEVENTY, composed of seventy representative Bible teachers, including the Old and New Testament professors in many of the theological seminaries and universities of the United States and Canada, was organized in 1895 for the purpose of directing the work of the AMERICAN INSTITUTE OF SACRED LITERATURE. The COUNCIL is divided into three Chambers — the Old Testament, the New Testament, and the General Chambers. The officers of the COUNCIL are: *President*, Dr. John Henry Barrows, President of Oberlin College; *Principal*, Dr. William R. Harper, President of the University of Chicago; *Recorder*, Professor Clyde W. Votaw, of the University of Chicago; *Treasurer*, Professor George H. Gilbert, of the Chicago Theological Seminary. The purpose of the COUNCIL is: to associate more closely those who desire to promote the study of the Bible from the historical point of view, and the study of other sacred literatures as related to it; to induce properly

In accordance with the platform of the COUNCIL, these lists contain the titles of books which represent the several schools of evangelical interpretation. To some, certain of the books will seem too progressive; to others, certain of the books will seem too conservative. The Councilors themselves hold varying views regarding the books. They agree, however, that in presenting such lists as are here attempted, room should be made for the best representative works of evangelical scholarship. Some of these books will be adapted to one class of users, some to another. Judgment will be necessary for selection. Information about each book, as to its contents and its general point of view, can be found in the many theological journals and religious publications at about the time of the book's appearance. The professional reviews of a book should as a rule be carefully considered before a book is purchased.

The sincere intent of the COUNCIL has been that no consideration of any sort should determine the contents of these lists except that of scholarly merit and the highest efficiency to promote the best knowledge of the Bible.

qualified persons to undertake this work, either independently or in connection with another calling; and to extend through the AMERICAN INSTITUTE OF SACRED LITERATURE a wider acquaintance with the right methods of Bible study and their results. The COUNCIL does not stand for any theory of interpretation, school of criticism, or denomination; but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of the present day. It is founded on the belief that the Bible is a unique revelation from God, and strives in a constructive spirit to interpret its teachings and to extend its influence among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the COUNCIL is altogether evangelical.

The New Testament Chamber of the COUNCIL OF SEVENTY is composed of the following active teachers of the Bible: Professor Alfred W. Anthony, Cobb Divinity School, Lewiston, Me.; Professor Benjamin W. Bacon, Yale University, New Haven, Conn.; the late Professor J. H. Barbour, Berkeley Divinity School, Middletown, Conn.; Professor E. I. Bosworth, Oberlin Theological Seminary, Oberlin, Ohio; Professor Charles F. Bradley, Garrett Biblical Institute, Evanston, Ill.; Professor Marcus D. Buell, Boston University, Boston, Mass.; Professor Ernest D. Burton, the University of Chicago; Professor G. H. Gilbert, Chicago Theological Seminary; Dr. Edgar J. Goodspeed, the University of Chicago; Dr. Ezra P. Gould, Brooklyn, N. Y.; Professor D. A. Hayes, Garrett Biblical Institute, Evanston, Ill.; Professor M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn.; Professor J. H. Kerr, San Francisco Theological Seminary, San Anselmo, Cal.; Professor R. R. Lloyd, Pacific Theological Seminary, Oakland, Cal.; Professor Shailer Mathews, the University of Chicago; President Rush Rhees, Rochester University, Rochester, N. Y.; Professor James S. Riggs, Auburn Theological Seminary, Auburn, N. Y.; Professor C. J. H. Ropes, Bangor Theological Seminary, Bangor, Me.; Professor J. H. Ropes, Harvard University, Cambridge, Mass.; Professor W. H. Ryder, Andover Theological Seminary, Andover, Mass.; Professor Wilbur F. Steele, University of Denver, Denver, Colo.; Professor William A. Stevens, Rochester Theological Seminary, Rochester, N. Y.; Professor Clyde W. Votaw, the University of Chicago.

This bibliography is designed for *practical*, not for historical, purposes. No attempt, therefore, has been made to introduce those great works of the past centuries which it would be necessary to study for a history of New Testament interpretation. The sole aim in preparing the lists has been to indicate the best books for general New Testament study at the present time. Neither can a general conspectus of all the current books upon New Testament subjects be here expected. The value of lists of this kind lies partly in their *selective* quality. The reader will be prepared, therefore, for the absence of many books which have been prominent and familiar in past generations. They have been replaced in these lists by books not so widely known because more recently published, but which are believed to be better, and which probably will be to the coming generation what the previous books have been to the generations just passed. In the present day books rapidly succeed and supersede one another. In no case has an older book been omitted except where it seemed clearly superseded by some later one. Some works which otherwise would have been named are omitted because they are permanently out of print. A few important books which are out of print are included in the lists (with a statement to that effect) because they can still be consulted in libraries or can be obtained from second-hand book stores.

An order of arrangement could not be found for the several books under each topic which would indicate precisely and fully the character and the relative value of each work. The general idea of the arrangement adopted is: to place first in the list one book (or more) of general usefulness, conservative tone, comprehensive plan, and moderate price, such as contains a fairly good view of the whole topic; then to name those larger works of scholarship of different schools which go thoroughly into the problems of the subject; and lastly, to indicate some of the most important monographs on particular portions or aspects of the general subject, or some of the smaller or older books. Relative values cannot be shown by a one, two, three order. A book may be of high value for one purpose and of low value for another, of high value to one person and of low value to another, of high value in the opinion of one school of interpretation and of low value in the opinion of another school.

It is the purpose of the COUNCIL to revise and reissue these lists at suitable intervals, introducing the titles of the best new books which have appeared within that period, and withdrawing the titles of those books which are judged to have been superseded by later publications.

The COUNCIL also plans ultimately to publish these lists *with annotations*, which shall briefly indicate the scope, plan, and method of each book, the school of interpretation to which it belongs, its points of special excellence and weakness, and a general estimate of its value for the different classes of Bible students. This will remove much of the indefiniteness of the present lists. It has not been thought advisable, however, to withhold the lists until these annotations can be prepared.

In these lists the American publisher of each book is named where there is one, although many of the books are imported from English houses. The last edition and its date are indicated, not the original date of publication. The English translation of German and French works, if there is such, is always cited first; in case there has been a new foreign edition since the English translation was made (unless it is a mere reprint of the earlier edition) the foreign edition is also indicated.

The prices named for the books are the list prices of the publishers. The price of German and French works is generally for unbound volumes; but these can be ordered bound from the publishers at a small extra cost.

These book lists will be published at once in regular form, with a blank page opposite each printed page for additions by the user. Copies can be procured from the AMERICAN INSTITUTE OF SACRED LITERATURE, Hyde Park, Chicago, Ill. The price of copies cannot yet be named, but will be within the reach of everyone.

LIST I.

Containing the titles of certain books for the study of the New Testament which are recommended to **those who have not received professional instruction** in the Bible, and who are unable to use other languages than the English.

I. HISTORY.

1. THE NEW TESTAMENT TIMES IN PALESTINE.

Morrison, W. D. The Jews under Roman Rule. Third edition. New York: G. P. Putnam's Sons, 1893. Pp. 426. $1.50.

Riggs, J. S. History of the Jewish People in the Maccabean and Roman Periods. New York: Charles Scribner's Sons, 1900. Pp. 317. $1.25.

Mathews, Shailer. The History of New Testament Times in Palestine. New York: The Macmillan Co., 1899. Pp. 218. $0.75.

MacCoun, Townsend. The Holy Land in Geography and History. Chicago: The F. H. Revell Co., 1897. Two volumes. Pp. 232. $2.

Josephus, Flavius. Antiquities, Jewish War. English translation by Shilleto. New York: The Macmillan Co., 1889–90. Five volumes. Pp. 1907. $5.

2. THE LIFE OF JESUS.

Edersheim, Alfred. The Life and Times of Jesus the Messiah. New York: Longmans, Green & Co., 1887. Two volumes. Pp. 1524. $2; two volumes in one, $1.50; abridged edition, 1898, pp. 645, $1.

Andrews, S. J. The Life of Our Lord. Revised edition. New York: Charles Scribner's Sons, 1891. Pp. 651. $2.50.

Rhees, Rush. The Life of Jesus of Nazareth. New York: Charles Scribner's Sons, 1900. Pp. 338. $1.25.

Gilbert, G. H. The Student's Life of Jesus. Third edition, enlarged. New York: The Macmillan Co., 1900. Pp. 418. $1.25.

Weiss, Bernhard. The Life of Christ. New York: Charles Scribner's Sons, 1883–9. Three volumes. Pp. 1224. $6.75.

Fairbairn, A. M. Studies in the Life of Christ. New York: D. Appleton & Co., 1893. Pp. 359. $1.50.

Stevens, W. A. and **Burton, E. D.** A Harmony of the Gospels. Boston: Silver, Burdett & Co., 1894. Pp. 237. $1.50. Sunday-school edition, $0.75.

Burton, E. D. and **Mathews, Shailer.** Constructive Studies in the Life of Christ. Based on the Stevens-Burton "Harmony of the Gospels." Chicago: The University of Chicago Press, 1900. Pp. 300. Paper, $0.40.

Anthony, A. W. An Introduction to the Life of Jesus: an Investigation of the Historical Sources. Boston: Silver, Burdett & Co., 1896. Pp. 206. $1.

3. THE APOSTOLIC AGE.

Bartlet, Vernon. The Apostolic Age: its Life, Doctrine, Worship and Polity. New York: Charles Scribner's Sons, 1899. Pp. 586. $2.

Schaff, Philip. History of the Christian Church. Vol. I. Third revision. New York: Charles Scribner's Sons, 1891. Pp. 871. $4.

McGiffert, A. C. A History of Christianity in the Apostolic Age. New York: Charles Scribner's Sons, 1897. Pp. 681. $2.50.

Thatcher, O. J. A Sketch of the History of the Apostolic Church. Boston: Houghton, Mifflin & Co., 1897. Pp. 312. $1.25.

Neander, Augustus. History of the Planting and Training of the Christian Church. New York: The Macmillan Co., 1889. Two volumes. Pp. 721. $2.

Conybeare, W. J. and **Howson, J. S.** The Life and Epistles of St. Paul. Unabridged edition. New York: Charles Scribner's Sons, 1897. Two volumes in one. Pp. 1008. $3. Abridged edition. New York: Longmans, Green & Co., 1892. Pp. 850. $1.25.

Farrar, F. W. The Life and Work of St. Paul. New York: E. P. Dutton & Co., 1889. Pp. 781. $2.

Ramsay, W. M. St. Paul the Traveller and Roman Citizen. New York: G. P. Putnam's Sons, 1896. Pp. 394. $3.

Gilbert, G. H. The Student's Life of Paul. New York: The Macmillan Co., 1899. Pp. 279. $1.25.

Burton, E. D. Records and Letters of the Apostolic Age. New York: Charles Scribner's Sons, 1895. Pp. 238. $1.50.

4. THE NEW TESTAMENT WRITINGS.

Salmon, George. Historical Introduction to the Study of the Books of the New Testament. Seventh edition. New York: Charles Scribner's Sons, 1896. Pp. 660. $3.50.

Bennett, W. H. and **Adeney, W. F.** Biblical Introduction (Old and New Testaments). New York: Thomas Whittaker, 1899. Pp. 487. $2.

Godet, Frederic. Introduction to the New Testament. Part I: The Epistles of St. Paul. New York: Charles Scribner's Sons, 1894. Pp. 621. $4. Part II, Div. i: The Collection of the Four Gospels, and the Gospel of St. Matthew. New York: Charles Scribner's Sons, 1899. Pp. 272. $2.50.

Gloag, P. J. Introduction to the Synoptic Gospels. New York: Charles Scribner's Sons, 1895. Pp. 298. $3. Introduction to the Pauline Epistles. New York: Charles Scribner's Sons, 1874. Pp. 480. $3.50. (Out of print.) Introduction to the Catholic Epistles. New York: Charles Scribner's Sons, 1887. Pp. 416. $4. Introduction to the Johannine Writings. London: James Nisbet & Co., 1891. Pp. 440. $3. (Out of print.)

Weiss, Bernhard. A Manual of Introduction to the New Testament. New York: The Funk & Wagnalls Co., 1889. Two volumes. Pp. 846. $4.

Abbot, Ezra, Peabody, A. P., and **Lightfoot, J. B.** The Fourth Gospel: Evidences External and Internal for its Johannean Authorship. New York: Charles Scribner's Sons, 1891. Pp. 171. $1.50.

Westcott, B. F. Introduction to the Study of the Gospels. Sixth edition. New York: The Macmillan Co., 1895. Pp. 476. $2.25. The Bible in the Church. New York: The Macmillan Co., 1889. Pp. 316. $1.25.

5. BIBLE DICTIONARIES.

Hastings, James. A Dictionary of the Bible. New York: Charles Scribner's Sons, 1898—. Four volumes. Vol. I and Vol. II already published, pp. 864, 870. $6 a volume in cloth, $8 a volume in half leather.

Wright, William. The Illustrated Bible Treasury. Various British and American authors. New York: Thomas Nelson & Sons, 1896. Pp. 724. $1.50.

Davis, J. D. A Dictionary of the Bible. Philadelphia: The Westminster Press, 1898. Pp. 802. $2.

II. TEXT.

The Revised Version of the New Testament. Many editions since 1881, by various publishers. The official English editions are from the Oxford and Cambridge Presses. The American Revision Committee is preparing an American Standard Edition, soon to be published by Thomas Nelson & Sons, New York.

Parallel editions of the Revised and the Authorized Versions, for comparative study, are issued by various publishers.

Moulton, R. G. The Modern Reader's Bible. The Revised Version presented in modern literary form. New York: The Macmillan Co., 1898. The New Testament in four volumes. Pp. 983. $0.50 a volume.

The Twentieth Century New Testament. A translation into Modern English made from the original Greek (Westcott and Hort's text). Part I: The Five Historical Books. Fifth edition. Chicago: The F. H. Revell Co., 1900. Pp. 254. $0.50.

Stevens, G. B. The Messages of Paul: arranged in historical order, analyzed, and freely rendered in paraphrase. New York: Charles Scribner's Sons, 1900. Pp. 268. $1.25.

Thoms, J. A. Concordance to the Revised Version of the New Testament. New York: Charles Scribner's Sons, 1883. Pp. 532. $2.50.

Walker, J. B. R. Comprehensive Concordance to the Bible in the Authorized Version. Boston: Congregational Sunday School and Publishing Society, 1894. Pp. 922. $1.

Schaff, Philip. Companion to the Greek Testament and English Version. Fourth edition, revised. New York: Harper & Brothers, 1894. Pp. 618. $2.75.

The Holy Bible, Authorized Version, edited with Various Renderings and Readings from the best Authorities. The Old Testament, T. K. Cheyne, S. R. Driver; The Apocrypha, C. J. Ball; The New Testament, R. L. Clarke, W. Sanday. Third edition. London: Eyre & Spottiswoode, 1892. (New York: E. & J. B. Young & Co.) Pp. 1584. $5.50. Other cheaper editions.

III. INTERPRETATION.

1. COMMENTARIES ON THE ENTIRE NEW TESTAMENT.

The Cambridge Bible for Schools and Colleges. A serial commentary on the entire New Testament. By various British authors. New York: The Macmillan Co., 1877–96. Nineteen volumes, from 200 to 400 pages each. $0.60 to $1.10 a volume. The full set, $13.40.

The International Illustrated Commentary on the New Testament. A serial commentary on the entire New Testament. By various American and British authors. New York: Charles Scribner's Sons, 1879–83. Four volumes. Pp. 508, 577, 628, 354. $5 a volume.

The Expositor's Bible. Expository lectures on the entire Old and New Testaments. By various British authors. New York: The Funk & Wagnalls Co., 1899. Twenty-five volumes, about 860 pages each. $25 for the set. (This work is still published also by Messrs. A. C. Armstrong & Son, New York, in 49 volumes, at $1.50 a volume.)

2. COMMENTARIES ON THE SEPARATE BOOKS OF THE NEW TESTAMENT.

MATTHEW.

Broadus, J. A. Commentary on the Gospel of Matthew. *American Commentary.* Philadelphia: American Baptist Publication Society, 1887. Pp. 610. $2.

Morison, James. Practical Commentary on the Gospel according to St. Mat thew. Ninth edition. London: Hodder & Stoughton, 1895. Pp. 674. 14s.

MARK.

Clarke, W. N. Commentary on the Gospel of Mark. *American Commentary.* Vol. II, containing also Luke. Philadelphia: American Baptist Publication Society, 1881. Pp. 261. $2.75.

Morison, James. Practical Commentary on the Gospel according to St. Mark. Seventh edition. London: Hodder & Stoughton, 1894. Pp. 546. 12s.

LUKE.

Godet, Frederic. Commentary on the Gospel of St. Luke. New York: The Funk & Wagnalls Co., 1887. Pp. 584. $3.

Farrar, F. W. Commentary on the Gospel of Luke. *Cambridge Bible.* New York: The Macmillan Co., 1895. Pp. 392. $1.10.

JOHN.

Godet, Frederic. Commentary on the Gospel of St. John. American edition, with additional notes, by Timothy Dwight. New York: The Funk & Wagnalls Co., 1886–90. Two volumes. Pp. 1130. $6.

Westcott, B. F. Commentary on the Gospel of St. John. *Bible Commentary.* Vol. II, containing also the Acts. New York: Charles Scribner's Sons, 1890. Pp. 307. $3.

Milligan, William, and **Moulton, W. F.** The Gospel according to St. John. *International Revision Commentary.* New York: Charles Scribner's Sons, 1883. Pp. 443. $1.25.

ACTS.

Hackett, H. B. Commentary on the Acts of the Apostles. *American Commentary.* Revised edition. Philadelphia: American Baptist Publication Society, 1882. Pp. 345. $2.

Gloag, P. J. A Critical and Exegetical Commentary on the Acts of the Apostles. New York: Charles Scribner's Sons, 1870. Two volumes. Pp. 895. $8.40. (Out of print.)

Page, T. E. and **Walpole, A. S.** The Acts of the Apostles. New York: The Macmillan Co., 1895. Pp. 263. $0.60.

Lumby, J. R. The Acts of the Apostles. *Cambridge Bible.* New York: The Macmillan Co., 1890. Pp. 387. $1.10.

Stokes, G. T. The Acts of the Apostles. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1891–2. Two volumes. Pp. 904. $3.

ROMANS.

Gifford, E. H. Commentary on St. Paul's Epistle to the Romans. *Bible Commentary.* Vol. III, containing the Pauline Epistles. New York: Charles Scribner's Sons, 1892. Pp. 844. $3.

Godet, Frederic. Commentary on St. Paul's Epistle to the Romans. Second American edition. New York: The Funk & Wagnalls Co., 1892. Pp. 531. $3.

Beet, J. A. Commentary on St. Paul's Epistle to the Romans. New York: Thomas Whittaker, 1890. Pp. 418. $2.

FIRST AND SECOND CORINTHIANS.

Gould, E. P. Commentary on St. Paul's Epistles to the Corinthians. *American Commentary.* Vol. V, containing the greater Pauline Epistles. Philadelphia: American Baptist Publication Society, 1887. Pp. 226. $2.

Beet, J. A. Commentary on St. Paul's Epistles to the Corinthians. New York: Thomas Whittaker, 1891. Pp. 542. $2.50.

Godet, Frederic. Commentary on St. Paul's First Epistle to the Corinthians. New York: Charles Scribner's Sons, 1886–7. Two volumes. Pp. 921. $6.

Denney, James. The Second Epistle to the Corinthians. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1894. Pp. 387. $1.50.

Robertson, F. W. Expository Lectures on First and Second Corinthians. In same volume with his Life, Letters, and other Lectures. New York: Harper & Brothers, 1870. Pp. 840. $2.

GALATIANS.

Beet, J. A. Commentary on St. Paul's Epistle to the Galatians. New York: Thomas Whittaker, 1888. Pp. 232. $1.50.

Stevens, G. B. A Short Exposition of the Epistle to the Galatians. Boston: Silver, Burdett & Co., 1894. Pp. 240. $1.

Findlay, G. G. The Epistle to the Galatians. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1888. Pp. 461. $1.50.

EPHESIANS, PHILIPPIANS, COLOSSIANS, PHILEMON.

Beet, J. A. Commentary on St Paul's Epistles to the Ephesians, Philippians, Colossians, and Philemon. New York: Thomas Whittaker, 1891. Pp. 413. $2.

Moule, H. C. G. Commentary on St. Paul's Epistles to the Ephesians, Philippians, Colossians, and Philemon. *Cambridge Bible.* New York: The Macmillan Co., 1886–93. Three volumes. Pp. 506. $1.70.

Findlay, G. G. The Epistle to the Ephesians. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1892. Pp. 440. $1.50.

Rainy, Robert. The Epistle to the Philippians. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1893. Pp. 368. $1.50.

Maclaren, Alexander. The Epistles to the Colossians and to Philemon. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1888. Pp. 493. $1.50.

FIRST AND SECOND THESSALONIANS.

Findlay, G. G. Commentary on St. Paul's Epistles to the Thessalonians. *Cambridge Bible.* New York: The Macmillan Co., 1891. Pp. 183. $0.50.

Stevens, W. A. Commentary on St. Paul's Epistles to the Thessalonians. *American Commentary.* Vol. V, containing the greater Pauline Epistles. Philadelphia: American Baptist Publication Society, 1890. Pp. 627. $2.50.

Denney, James. The Epistles to the Thessalonians. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1892. Pp. 404. $1.50.

FIRST AND SECOND TIMOTHY, TITUS.

Humphreys, A. E. Commentary on St. Paul's Epistles to Timothy and Titus. *Cambridge Bible.* New York: The Macmillan Co., 1896. Pp. 271. $0.80.

Plummer, Alfred. The Pastoral Epistles. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1896. Pp. 435. $1.50.

HEBREWS.

Farrar, F. W. Commentary on the Epistle to the Hebrews. *Cambridge Bible.* Second edition. New York: The Macmillan Co., 1889. Pp. 240. $0.90.

Davidson, A. B. The Epistle to the Hebrews. *Handbooks for Bible Classes.* New York: Charles Scribner's Sons, 1886. Pp. 260. $0.75.

Edwards, T. C. The Epistle to the Hebrews. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1896. Pp. 329. $1.50.

JAMES.

Plumptre, E. H. Commentary on the Epistle of St. James. *Cambridge Bible.* New York: The Macmillan Co., 1878. Pp. 107. $0.40.

Plummer, Alfred. The Epistle of St. James. *Expositor's Bible.* In same volume with the Epistle of Jude. New York: A. C. Armstrong & Son, 1891. Pp. 480. $1.50.

FIRST AND SECOND PETER, JUDE.

Plumptre, E. H. Commentary on the Epistles of St. Peter and St. Jude. *Cambridge Bible.* New York: The Macmillan Co., 1892. Pp. 220. $0.60.

Lumby, J. R. The Epistles of St. Peter. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1893. Pp. 374. $1.50.

FIRST, SECOND, AND THIRD JOHN.

Plummer, Alfred. Commentary on the Epistles of St. John. *Cambridge Bible.* New York: The Macmillan Co., 1883. Pp. 302. $0.90.

Alexander, William. The Epistles of St. John. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1889. Pp. 309. $1.50.

REVELATION.

Simcox, W. H. Commentary on the Revelation of St. John. *Cambridge Bible.* Second edition. New York: The Macmillan Co., 1891. Pp. 174. $0.80.

Milligan, William. The Book of Revelation. *Expositor's Bible.* New York: A. C. Armstrong & Son, 1893. Pp. 392. $1.50.

IV. BIBLICAL THEOLOGY.

Stevens, G. B. The Theology of the New Testament. *International Theological Library.* New York: Charles Scribner's Sons, 1899. Pp. 617. $2.50.

Wendt, H. H. The Teaching of Jesus. New York: Charles Scribner's Sons, 1892. Two volumes. Pp. 835. $5.

Bruce, A. B. The Kingdom of God. New York: Charles Scribner's Sons, 1893. Pp. 361. $2. The Training of the Twelve. Fourth edition. New York: A. C. Armstrong & Son, 1894. Pp. 552. $2.50.

Gilbert, G. H. The Revelation of Jesus. New York: The Macmillan Co., 1899. Pp. 375. $1.25.

Stalker, James. The Christology of Jesus; being His Teaching concerning Himself according to the Synoptic Gospels. New York: A. C. Armstrong & Son, 1899. Pp. 298. $1.50.

Mathews, Shailer. The Social Teaching of Jesus. New York: The Macmillan Co., 1897. Pp. 235. $1.50.

Stevens, G. B. The Pauline Theology. New York: Charles Scribner's Sons, 1892. Pp. 383. $2. The Johannine Theology. New York: Charles Scribner's Sons, 1894. Pp. 387. $2.

Bruce, A. B. St. Paul's Conception of Christianity. New York: Charles Scribner's Sons, 1898. Pp. 404. $2.

Gould, E. P. The Biblical Theology of the New Testament. New York: The Macmillan Co., 1900. Pp. 220. $0.75.

Adeney, W. F. The Theology of the New Testament. New York: Thomas Whittaker, 1894. Pp. 248. $0.75.

V. SPECIAL TREATISES.

Bruce, A. B. The Parabolic Teaching of Christ. New York: A. C. Armstrong & Son, 1892. Pp. 515. $2.50.

Dods, Marcus. The Parables of Our Lord. New York: Charles Scribner's Sons, 1890–91. Two volumes. Pp. 501. $2.44.

Salmond, S. D. F. The Parables of Our Lord. *Bible Class Primers.* New York: Charles Scribner's Sons, 1895. Pp. 122. $0.20.

Bruce, A. B. The Miraculous Element in the Gospels. New York: A. C. Armstrong & Son, 1892. Pp. 391. $2.50.

Laidlaw, John. The Miracles of Our Lord. New York: The Funk & Wagnalls Co., 1892. Pp. 384. $1.75.

Trench, R. C. Notes on the Miracles of Our Lord; Notes on the Parables of Our Lord. Revised edition. New York: D. Appleton & Co., 1887. Two volumes. Pp. 512, 500. $1.50 a volume. (Various other editions.)

Sanday, William. The Oracles of God: The Nature and Extent of Biblical Inspiration. Third edition. New York: Longmans, Green & Co., 1891. Pp. 156. $1.25.

Bruce, A. B. Apologetics; or, Christianity Defensively Stated. New York: Charles Scribner's Sons, 1892. Pp. 522. $2.50.

Adeney, W. F. How to Read the Bible. New York: Thomas Whittaker, 1897. Pp. 135. $0.50. The Construction of the Bible. New York: Thomas Whittaker, 1898. Pp. 86. $0.50.

Ladd, G. T. What is the Bible? New York: Charles Scribner's Sons, 1888. Pp. 497. $2.

Briggs, C. A. A General Introduction to the Study of Holy Scripture. New York: Charles Scribner's Sons, 1899. Pp. 688. $3.

Westcott, B. F. The History of the Canon of the New Testament. Sixth edition. New York: The Macmillan Co., 1889. Pp. 593. $3.

VI. PERIODICAL PUBLICATIONS.

The Biblical World. Editor: William R. Harper. Associate editors: Ernest D. Burton, G. S. Goodspeed, Shailer Mathews, I. M. Price, R. F. Harper, J. H. Breasted, C. W. Votaw, H. L. Willett. A Monthly Illustrated Magazine for Bible Students. Published by the University of Chicago Press, Chicago. $2 a year.

The Expository Times. Editor: James Hastings. A Monthly Magazine for Bible Students. Published by Messrs. T. & T. Clark, Edinburgh; imported by Messrs. Charles Scribner's Sons, New York. $1.50 a year.

LIST II.

Containing the titles of certain books for the study of the New Testament which are recommended to **those who have the requisite linguistic knowledge and general preparation** for an advanced study of the Bible.

I. HISTORY.

1. THE NEW TESTAMENT TIMES IN PALESTINE.

Schürer, Emil. The Jewish People in the Time of Jesus Christ. New York: Charles Scribner's Sons, 1891. Five volumes. Pp. 2065. $8.

Geschichte des jüdischen Volkes im Zeitalter Jesu Christi. Leipzig: Hinrichs. Band 1, zweite Auflage, 1890, pp. 758; Bände 2 und 3, dritte Auflage, 1898, pp. 1157. M. 48.50.

Hausrath, Adolf. History of New Testament Times. I. The Time of Jesus. London: Williams & Norgate, 1878–80. Two volumes. Pp. 538. 21s. II. The Time of the Apostles. London: Williams & Norgate, 1895. Four volumes. Pp. 1026. 34s.

Holtzmann, Oscar. Neutestamentliche Zeitgeschichte. Freiburg: Mohr, 1895. Pp. 260. M. 5.50.

Riggs, J. S. History of the Jewish People in the Maccabean and Roman Periods. New York: Charles Scribner's Sons, 1900. Pp. 317. $1.25.

Mathews, Shailer. The History of New Testament Times in Palestine. New York: The Macmillan Co., 1899. Pp. 218. $0.75.

Wace, Henry, Editor. Commentary on the Apocrypha. By various British scholars. London: John Murray, 1888. Two volumes. Pp. 1282. $16.

Deane, W. J. Pseudepigrapha: An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. New York: Charles Scribner's Sons, 1891. Pp. 348. $2.25.

Kautzsch, E., Editor. Die Apocryphen und Pseudepigraphen des Alten Testaments. Freiburg: Mohr, 1898–9. Two volumes. Pp. 1048. M. 24.

Old Testament Apocrypha. Revised English Version. New York: Thomas Nelson & Sons, 1895. Pp. 176. $0.75.

Josephus, Flavius. Antiquities; Jewish War. English translation by Shilleto. New York: The Macmillan Co., 1889–90. Five volumes. Pp. 1907. $5.

Niese, Benedict. Flavii Josephi Opera, cum apparatu critico. Berlin: Weidmann, 1887–95. Seven volumes. Pp. 2365. M. 93.

2. THE LIFE OF JESUS.

Edersheim, Alfred. The Life and Times of Jesus the Messiah. New York: Longmans, Green & Co., 1887. Two volumes. Pp. 1524. $2; two volumes in one, $1.50.

Weiss, Bernhard. The Life of Christ. New York: Charles Scribner's Sons, 1883–9. Three volumes. Pp. 1224. $6.75.

Das Leben Jesu. Dritte Auflage. Berlin: Hertz, 1888–9. Two volumes. Pp. 1143. M. 21.

Andrews, S. J. The Life of Our Lord. Revised edition. New York: Charles Scribner's Sons, 1891. Pp. 651. $2.50.

Beyschlag, W. Das Leben Jesu. Dritte Auflage. Halle: Strien, 1893. Two volumes. Pp. 988. M. 21.

Nösgen, C. F. Geschichte Jesu Christi. München: Beck, 1891. Pp. 750. M. 16.

Hase, Karl v. Geschichte Jesu. Zweite Auflage. Leipzig: Breitkopf & Härtel, 1891. Pp. 774. M. 13.50.

Keim, Theodor. The History of Jesus of Nazara. London: Williams & Norgate, 1876–83. Six volumes. Pp. 2336. 36s.

Réville, Albert. Jésus de Nazareth: Études critiques sur les antécédents de l'histoire évangélique et la vie de Jésus. Paris: Fischbacher, 1897. Two volumes. Pp. 1032. Fr. 15.

Seeley, J. R. Ecce Homo: A Survey of the Life and Work of Jesus Christ. Boston: Little, Brown & Co., 1898. Pp. 369. $1.

Stapfer, Edmond. Jesus Christ before his Ministry; Jesus Christ during his Ministry; The Death and Resurrection of Jesus Christ. New York: Charles Scribner's Sons, 1897–8. Three volumes. Pp. 182, 265, 277. $1.25 a volume.

Stevens, W. A. and **Burton, E. D.** A Harmony of the Gospels. Boston: Silver, Burdett & Co., 1894. Pp. 237. $1.50.

Robinson, Edward. A Harmony of the Four Gospels in English, according to the Common Version. Revised edition, by M. B. Riddle. Boston: Houghton, Mifflin & Co., 1889. Pp. 205. $2.

Huck, Adolf. Synopse der drei ersten Evangelien. Zweite Auflage. Leipzig: Mohr, 1898. Pp. 191. M. 4.

Campbell, Colin. The First Three Gospels in Greek, arranged in parallel columns. Revised edition. London: Williams & Norgate, 1899. Pp. 223. 5s.

Heineke, Reinold. Synopse der drei ersten kanonischen Evangelien, mit Parallelen aus dem Johannes-Evangelium. Giessen: Ricker, 1898. Pp. 198. M. 7.

3. THE APOSTOLIC AGE.

Bartlet, Vernon. The Apostolic Age: its Life, Doctrine, Worship and Polity. New York: Charles Scribner's Sons, 1899. Pp. 586. $2.

Schaff, Philip. History of the Christian Church. Vol. I. Third revision. New York: Charles Scribner's Sons, 1891. Pp. 871. $4.

Lechler, G. V. The Apostolic and Post-Apostolic Times. Third edition. New York: Charles Scribner's Sons, 1886. Two volumes. Pp. 756. $5.

McGiffert, A. C. A History of Christianity in the Apostolic Age. New York: Charles Scribner's Sons, 1897. Pp. 681. $2.50.

Weizsacker, Carl. The Apostolic Age of the Christian Church. New York: G. P. Putnam's Sons, 1894–5. Two volumes. Pp. 830. $7.

Conybeare, W. J. and **Howson, J. S.** The Life and Epistles of St. Paul. Unabridged edition. New York: Charles Scribner's Sons, 1897. Two volumes in one. Pp. 1008. $3. Abridged edition. New York: Longmans, Green & Co., 1892. Pp. 850. $1.25.

Farrar, F. W. The Life and Work of St. Paul. New York: E. P. Dutton & Co., 1889. Pp. 781. $2.

Ramsay, W. M. St. Paul the Traveller and Roman Citizen. New York: G. P. Putnam's Sons, 1896. Pp. 394. $3. The Church in the Roman Empire, before 170 A. D. New York: G. P. Putnam's Sons, 1893. Pp. 494. $3.

Baur, F. C. Paul, the Apostle of Jesus Christ. Second edition. London: Williams & Norgate, 1875–6. Two volumes. Pp. 713. 21s.

Hort, F. J. A. Judaistic Christianity. New York: The Macmillan Co., 1898. Pp. 222. $1.75. The Christian Ecclesia. New York: The Macmillan Co., 1898. Pp. 306. $1.75.

Lightfoot, J. B. Dissertations on the Apostolic Age. New York: The Macmillan Co., 1892. Pp. 435. $3.50.

Knowling, J. R. The Witness of the Epistles. New York: Longmans, Green & Co., 1892. Pp. 451. $5.

Clemen, Carl. Die Chronologie der paulinischen Briefe auf's Neue untersucht. Halle: Niemeyer, 1893. Pp. 293. M. 6. Die Einheitlichkeit der paulinischen Briefe. Göttingen: Vandenhoeck & Ruprecht, 1894. Pp. 183. M. 4.

4. THE NEW TESTAMENT WRITINGS.

Weiss, Bernhard. A Manual of Introduction to the New Testament. New York: The Funk & Wagnalls Co., 1889. Two volumes. Pp. 846. $4. Lehrbuch der Einleitung in das Neue Testament. Dritte Auflage. Berlin: Hertz, 1897. Pp. 617. M. 12.50.

Salmon, George. Historical Introduction to the Study of the Books of the New Testament. Seventh edition. New York: Charles Scribner's Sons, 1896. Pp. 660. $3.50.

Godet, Frederic. Introduction to the New Testament. Part I: The Epistles of St. Paul. New York: Charles Scribner's Sons, 1894. Pp. 621. $4. Part II, Div. i: The Collection of the Four Gospels, and the Gospel of St. Matthew. New York: Charles Scribner's Sons, 1899. Pp. 272. $2.50.

Gloag, P. J. Introduction to the Synoptic Gospels. New York: Charles Scribner's Sons, 1895. Pp. 298. $3. Introduction to the Pauline Epistles. New York: Charles Scribner's Sons, 1874. Pp. 480. $3.50. (Out of print.) Introduction to the Catholic Epistles. New York: Charles Scribner's Sons, 1887. Pp. 416. $4. Introduction to the Johannine Writings. London: James Nisbet & Co., 1891. Pp. 440. $3. (Out of print.)

Reuss, Eduard. History of the Sacred Scriptures of the New Testament. Boston: Houghton, Mifflin & Co., 1884. Two volumes. Pp. 925. $5.

Jülicher, Adolf. Einleitung in das Neue Testament. Freiburg: Mohr, 1894. Pp. 404. M. 7.

Zahn, Theodor. Einleitung in das Neue Testament. Leipzig: Deichert, 1897–9. Two volumes. Pp. 1145. M. 26.70.

Holtzmann, H. J. Lehrbuch der historisch-kritischen Einleitung in das Neue Testament. Dritte Auflage. Freiburg: Mohr, 1892. Pp. 508. M. 11.

Bleek, Friedrich. Einleitung in das Neue Testament. Vierte Auflage, besorgt von W. Mangold. Berlin: Reimer, 1886. Pp. 1035. M. 13.

Westcott, B. F. The History of the Canon of the New Testament. Sixth edition. New York: The Macmillan Co., 1889. Pp. 593. $3.

Zahn, Theodor. Geschichte des neutestamentlichen Kanons. Leipzig: Deichert, 1888–92. Pp. 1990. M. 50.

Harnack, Adolf. Geschichte der altchristlichen Litteratur bis Eusebius. Erster Teil: Die Ueberlieferung und der Bestand der altchristlichen Litteratur bis Eusebius. Zweiter Teil, erster Band: Die Chronologie der Litteratur bis Irenaeus. Leipzig: Hinrichs, 1893–7. Pp. 1753. M. 63.

5. NEW TESTAMENT GEOGRAPHY.

Smith, G. A. Historical Geography of the Holy Land. New York: A. C. Armstrong & Son, 1897. Pp. 620. $4.

Socin, A. and **Benzinger, I.** Palestine and Syria. *Baedeker's Guide Book series.* Third edition. New York: Charles Scribner's Sons, 1898. Pp. 472. $3.60.

Stewart, R. L. The Land of Israel: A Text-Book on the Physical and Historical Geography of the Holy Land. Chicago: The F. H. Revell Co., 1899. Pp. 352. $1.50.

Buhl, Frants. Geographie des alten Palästina. Freiburg: Mohr, 1896. Pp. 300. M. 6.60.

Thomson, W. M. The Land and the Book; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land. Popular edition. New York: Harper & Brothers, 1880. Three volumes. Pp. 1992. $6.

Robinson, Edward. Biblical Researches in Palestine. Second edition. Boston: Houghton, Mifflin & Co., 1857–60. Three volumes. Pp. 1874. $10. Physical Geography of the Holy Land. Boston: Houghton, Mifflin & Co., 1865. Pp. 399. $3.50.

Tristram, H. B. Bible Places; or, the Topography of the Holy Land. New York: E. & J. B. Young & Co., 1897. Pp. 433. $2. Eastern Customs in Bible Lands. Second edition. New York: Thomas Whittaker, 1894. Pp. 262. $1.50.

Trumbull, H. C. Studies in Oriental Social Life. New York: Charles Scribner's Sons, 1894. Pp. 455. $3.

Palestine Exploration Fund. THE GREAT MAP OF WESTERN PALESTINE, in 26 sheets, with a portfolio. London: Palestine Exploration Fund, 1880. To be obtained in the United States of Dr. T. F. Wright, Cambridge, Mass. Subscribers, $13.50; non-subscribers, $18. Reduced map, in 6 sheets, subscribers, $3.50; non-subscribers, $5; mounted for hanging, $1 extra. OLD AND NEW TESTAMENT MAP OF PALESTINE, in 12 sheets. Subscribers, $4.50; non-subscribers, $6; mounted for hanging, 6¾ × 4½ feet, subscribers, $6.50; non-subscribers, $9.50. RELIEF MAP OF PALESTINE, 7¾ × 4 feet, $60.

Burton, E. D. RELIEF MAP OF PALESTINE, conformed to the surveys of the Palestine Exploration Fund. 41 × 28 inches. Chicago: Central School Supply House, 1898. $20.

(For a full description of maps of Palestine see the BIBLICAL WORLD, June, 1899, pp. 413–22).

The Bible Study Union. WALL MAP OF ST. PAUL'S JOURNEYS, in accordance with the latest surveys and investigations. Mounted for hanging, 28 × 42 inches. Boston: The Bible Study Publishing Co., 1897. $2.

6. BIBLE DICTIONARIES.

Dictionary of the Bible: Dealing with its Language, Literature and Contents, including the Biblical Theology. Edited by James Hastings, assisted by J. A. Selbie, A. B. Davidson, S. R. Driver, H. B. Swete. New York: Charles Scribner's Sons, 1898—. Vol. I, A—Feasts, pp. 864; Vol. II, Feign—Kinsman, pp. 870. Cloth, $6; half leather, $8, a volume. To be complete in four volumes.

Encyclopædia Biblica. A critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by T. K. Cheyne and J. S. Black. New York: The Macmillan Co., 1899—. Vol. I, A—D, pp. 572. Cloth, $5; full leather, $7.50, a volume. To be complete in four volumes.

Realencyklopädie für protestantische Theologie und Kirche. Herausgegeben von Albert Hauck. Dritte Auflage. Leipzig: Hinrichs, 1896—. Seven volumes already published. M. 12 a volume. To be complete in eighteen volumes.

Dictionary of the Bible. Edited by William Smith. Second edition, articles A—J revised. New York: Charles Scribner's Sons, 1893. Three volumes. Pp. 2790. $22. Vols. I and II, containing all the revised portion. Pp. 1853. $13.

II. LANGUAGE.

1. CONCORDANCES.

Thoms, J. A. Concordance to the Revised Version of the New Testament. New York: Charles Scribner's Sons, 1883. Pp. 532. $2.50.

Moulton, W. F. and **Geden, A. S.** Concordance to the Greek Testament. New York: Charles Scribner's Sons, 1897. Pp. 1037. $7.

Hatch, Edwin, and **Redpath, H. A.** Concordance to the Septuagint and other Greek Versions of the Old Testament. New York: Henry Frowde, 1892–6. Six volumes. Pp. 1504. $31.50.

Young, Robert. Analytical Concordance to the Bible. Seventh edition. New York: The Funk & Wagnalls Co., 1893. Pp. 1108. $5.

Strong, James. Exhaustive Concordance to the Bible. New York: Eaton & Mains, 1894. Pp. 1808. $6.

Walker, J. B. R. Comprehensive Concordance to the Bible in the Authorized Version. Boston: Congregational Sunday School and Publishing Society, 1894. Pp. 922. $1.

2. LEXICONS.

Thayer, J. H. Greek-English Lexicon of the New Testament. New York: American Book Company, 1887. Pp. 726. Cloth, $5; half leather, $6.

Cremer, Hermann. Biblico-Theological Lexicon of New Testament Greek. Fourth English edition, with supplement. New York: Charles Scribner's Sons, 1892. Pp. 943. $8.

Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität. Achte Auflage. Gotha: Perthes, 1895. Pp. 1045. M. 24.

Vincent, M. R. Word Studies in the New Testament. New York: Charles Scribner's Sons, 1886–90. Three volumes. Vol. I, the Synoptic Gospels, Acts, Epistles of Peter, James, Jude, pp. 822; Vol. II, the Writings of John, pp. 607; Vol. III, the Epistles of Paul, pp. 565. $4 a volume.

Trench, R. C. Synonyms of the New Testament. Tenth edition. London: Kegan Paul, Trench & Co., 1886. Pp 405. 12s.

3. GRAMMARS.

Winer, G. B. Grammar of New Testament Greek. Third English revised edition, by W. F. Moulton. New York: Charles Scribner's Sons, 1882. Pp. 848. $5.

Winer, G. B. Grammatik des neutestamentlichen Sprachidioms. Achte Auflage, neu bearbeitet von P. W. Schmiedel. Göttingen: Vandenhoeck & Ruprecht, 1894—. Erster Teil, pp. 144, M. 2.60; zweiter Teil, pp. 145–272, incomplete as yet.

Buttmann, A. Grammar of New Testament Greek. Translated by J. H. Thayer. Andover, Mass.: W. F. Draper, 1891. Pp. 474. $2.75.

Burton, E. D. Syntax of the Moods and Tenses in New Testament Greek. Third edition. Chicago: University of Chicago Press, 1898. Pp. 215. $1.50.

Blass, Friedrich. Grammar of New Testament Greek. New York: The Macmillan Co., 1898. Pp. 340. $4.50.

Viteau, Joseph. Étude sur le Grec du Nouveau Testament: Le Verbe, Syntaxe des Propositions; Sujet, Complément, et Attribut. Paris: Émile Bouillon, 1893–6. Two volumes. Pp. 300, 316. Fr. 12 a volume.

Simcox, W. H. The Language of the New Testament; The Writers of the New Testament, their Style and Characteristics. New York: Thomas Whittaker, 1890. Two volumes. Pp. 226, 190. $0.75 a volume.

Kennedy, H. A. A. Sources of New Testament Greek; or, the Influence of the Septuagint on the Vocabulary of the New Testament. New York: Charles Scribner's Sons, 1895. Pp. 172. $1.75.

III. TEXT.

1. THE NEW TESTAMENT TEXT.

Westcott, B. F. and **Hort, F. J. A.** The New Testament in Greek. First edition in 1881, many reprints. New York: The Macmillan Co. In various styles; text alone, pp. 618, $0.90 and upward; with small lexicon, $1.90; two-volume edition, Vol. I containing the text, Vol. II containing text-critical introduction; $2 a volume. Also, New York: Harper & Brothers, 1895. Two volumes, Vol. I containing the text and an introduction (pp. 92) by Philip Schaff, Vol. II containing text-critical introduction. Pp. 595, 512. $2 a volume.

Tischendorf, C. Novum Testamentum Graece. Editio octava critica maior. Leipzig: Hinrichs, 1869–72. Two volumes. Pp. 2134. M. 38.

Gebhardt, O. Novum Testamentum Graece. (Manual edition of Tischendorf's text, eighth edition, with the variant readings of Westcott-Hort and Tregelles.) Leipzig: Tauchnitz, 1894. Pp. 492. M. 3.

Baljon, J. M. S. Novum Testamentum Graece. (Manual edition with extensive and carefully revised text-critical apparatus.) Groningen: Wolters, 1898. Pp. 731. M. 10.

Nestle, Eberhard. Novum Testamentum Graece, cum apparatu critico. Stuttgart: Württembergische Bibelanstalt, 1898. Pp. 660. M. 1.

Scrivener, F. H. A. Novum Testamentum, Textus Stephanici 1550 A. D. With the variant readings of Beza, the Elzevir, Lachmann, Tischendorf, Tregelles, Westcott-Hort, and the English Revisers. New York: Henry Holt & Co., 1887. Pp. 589. $2.

The Parallel New Testament, Greek and English. The Authorized Version of 1611, the Revised Version of 1881, the Greek Text followed in the Revised Version, and the Variant Readings of the Greek Text followed in the Version of 1611, in four parallel columns. New York: Henry Frowde, 1896. Pp. 1096. $6.

The Revised Version of the New Testament. American standard edition. Soon to be published by Thomas Nelson & Sons, New York.

2. NEW TESTAMENT TEXTUAL CRITICISM.

Gregory, C. R. Tischendorf's Novum Testamentum Graece, editio octava critica maior. Vol. III, Prolegomena. Leipzig: Hinrichs, 1884–94. Pp. 1426. M. 34.50.

Westcott, B. F. and **Hort, F. J. A.** The New Testament in Greek, Vol. II. (See above.) New York: The Macmillan Co., 1882. Pp. 497. $2. New York: Harper & Brothers, 1882. Pp. 512. $2.

Scrivener, F. H. A. Introduction to the Criticism of the New Testament. Fourth edition, revised. Edited by Edward Miller. New York: The Macmillan Co., 1894. Two volumes. Pp. 846. $10.

Nestle, Eberhard. Einführung in das griechische Neue Testament. Zweite Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 288. M. 4.40.

Weiss, Bernhard. Das Neue Testament: Textkritische Untersuchungen und Textherstellung. Erster Teil, Apostelgeschichte, Katholische Briefe, Apokalypse. Leipzig: Hinrichs, 1894. Pp. 768. M. 20. Zweiter Teil, Die paulinischen Briefe einschl. des Hebräerbriefs. Leipzig: Hinrichs, 1896. Pp. 843. M. 18. Dritter Teil, Die vier Evangelien. Leipzig: Hinrichs, 1900. Pp. 850. M. 20.

Schaff, Philip. Companion to the Greek Testament and English Version. Fourth edition, revised. New York: Harper & Brothers, 1894. Pp. 618. $2.75.

Vincent, M. R. A History of the Textual Criticism of the New Testament. New York: The Macmillan Co., 1899. Pp. 197. $0.75.

Warfield, B. B. Textual Criticism of the New Testament. New York: Thomas Whittaker, 1886. Pp. 225. $0.75.

IV. INTERPRETATION.

1. COMMENTARIES ON THE ENTIRE NEW TESTAMENT.

The International Critical Commentary. Various British and American authors. Edited by C. A. Briggs, S. R. Driver, and Alfred Plummer. New York: Charles Scribner's Sons, 1895—. Probably eighteen volumes when complete.

Five volumes published already, named in detail below in connection with the several New Testament books.

Der kritisch-exegetischer Kommentar uber das Neue Testament, begründet von H. A. W. Meyer. Various German authors. Göttingen: Vandenhoeck & Ruprecht, 1888–1900. Sixteen volumes. The entire set in half-leather binding, M. 97.50.

Volumes named in detail below, in connection with the several New Testament books. An English translation of the Meyer Commentaries, from the German edition which preceded Meyer's death in 1873, has been reprinted in America, with valuable additional material by the American editors. New York: The Funk & Wagnalls Co., 1884–92. Eleven volumes, named in detail below.

Der Hand-Commentar zum Neuen Testament. Bearbeitet von H. J. Holtzmann, R. A. Lipsius, P. W. Schmiedel, H. von Soden. Zweite Auflage. Freiburg: Mohr, 1891–3. Four volumes. Pp. 1855. M. 40.

Volumes named in detail below, in connection with the several New Testament books.

Cambridge Greek Testament for Schools and Colleges. Various British authors. Edited by J. J. S. Perowne, later by J. A. Robinson. New York: The Macmillan Co., 1887—. Nineteen volumes, from 200 to 500 pages each. $0.60 to $1.50 a volume.

Fourteen volumes already published.

The Expositor's Greek Testament. Various British authors. Edited by W. R. Nicoll. New York: Dodd, Mead & Co., 1897—. Four volumes.

Vol. I published, containing the Synoptic Gospels by A. B. Bruce, and the Gospel of John by Marcus Dods. Pp. 872. $7.50.

International Handbooks to the New Testament. By G. L. Cary, James Drummond, Orello Cone, H. P. Forbes. Edited by Orello Cone. New York: G. P. Putnam's Sons, 1899—. To be complete in four volumes.

Two volumes are published: Vol. I, containing the Synoptic Gospels, by G. L. Cary. Pp. 375. Vol. II, containing the Epistles of Paul to the Thessalonians, Corinthians, Galatians, Romans, and Philippians, by James Drummond. Pp. 391. $2 a volume.

2. COMMENTARIES ON THE FOUR GOSPELS.

Weiss, Bernhard. Die vier Evangelien im berichtigten Text, mit kurzer Erläuterung. Leipzig: Hinrichs, 1900. Pp. 604. M. 12.

3. COMMENTARIES ON THE PAULINE EPISTLES.

Weiss, Bernhard. Die paulinischen Briefe im berichtigten Text, mit kurzer Erläuterung. Leipzig: Hinrichs, 1896. Pp. 682. M. 12.50.

Ellicott, C. J. Critical and Exegetical Commentary on St. Paul's Epistles (except Romans and 2 Corinthians). Andover, Mass.: W. F. Draper, 1889–90. Three volumes. Pp. 1477. $9.50.

Beet, J. A. Commentary upon St. Paul's Epistles (except 1 and 2 Thessalonians and the Pastoral Epistles). New York: Thomas Whittaker, 1888–91. Four volumes. Pp. 1605. $8.

Jowett, Benjamin. The Epistles of St. Paul to the Thessalonians, Galatians and Romans. Vol. I, Translation and Commentary; Vol. II, Essays and Dissertations. Third edition, condensed. London: John Murray, 1894. Two volumes. Pp. 434, 409. 7s. 6d. a volume.

4. COMMENTARIES ON THE SEPARATE BOOKS OF THE NEW TESTAMENT.

MATTHEW.

Broadus, J. A. Commentary on the Gospel of Matthew. *American Commentary.* Philadelphia: American Baptist Publication Society, 1887. Pp. 610. $2.

Weiss, Bernhard. Das Matthäus-Evangelium. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. 510. M. 8.50.

American edition of Meyer's Commentary on Matthew, by G. R. Crooks. New York: The Funk & Wagnalls Co., 1884. Pp. 539. $3.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* Zweite Auflage. Freiburg: Mohr, 1892. Pp. 304. M. 9.

Kübel, Robert. Exegetisch-homiletisches Handbuch zum Evangelium des Matthäus. Nördlingen: C. H. Beck, 1889. Pp. 544. M. 8.

Morison, James. Practical Commentary on the Gospel according to St. Matthew. Ninth edition. London: Hodder & Stoughton, 1895. Pp. 674. 14s.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1897. Pp. 872. $7.50.

MARK.

Swete, H. B. The Gospel according to St. Mark. New York: The Macmillan Co., 1898. Pp. 522. $3.75.

Gould, E. P. Critical and Exegetical Commentary on the Gospel according to St. Mark. *International Critical Commentary.* New York: Charles Scribner's Sons, 1896. Pp. 366. $2.50.

Weiss, Bernhard. Das Evangelium des Markus. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1892. Pp. 666. M. 9.50.

American edition of Meyer's Commentary on Mark, by M. B. Riddle. New York: The Funk & Wagnalls Co., 1893. Pp. 598. $3.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* See under MATTHEW.

Morison, James. Practical Commentary on the Gospel according to St. Mark. Seventh edition. London: Hodder & Stoughton, 1894. Pp. 546. 12s.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* See under MATTHEW.

LUKE.

Plummer, Alfred. Critical and Exegetical Commentary on the Gospel according to St. Luke. *International Critical Commentary.* New York: Charles Scribner's Sons, 1896. Pp. 675. $3.

Weiss, Johannes. Das Evangelium des Lukas. *Meyer Kommentar.* In same volume with Bernhard Weiss' "Markus;" see under MARK.

American edition of Meyer's Commentary on Luke, by M. B. Riddle. In same volume with Riddle's "Mark;" see under MARK.

Holtzmann, H. J. Die Synoptiker. *Hand-Commentar.* See under MATTHEW.

Godet, Frederic. Commentary on the Gospel of St. Luke. New York: The Funk & Wagnalls Co., 1887. Pp. 584. $3.

Bruce, A. B. The Synoptic Gospels. *Expositor's Greek Testament.* See under MATTHEW.

JOHN.

Westcott, B. F. Commentary on the Gospel of St. John. *Bible Commentary.* Vol. II, containing also the Acts. New York: Charles Scribner's Sons, 1890. Pp. 307. $3.

Weiss, Bernhard. Das Johannes-Evangelium. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1893. Pp. 635. M. 9.50.

American edition of Meyer's Commentary on John, by A. C. Kendrick. New York: The Funk & Wagnalls Co., 1884. Pp. 565. $3.

Holtzmann, H. J. Evangelium, Briefe und Offenbarung des Johannes. Zweite Auflage. *Hand-Commentar.* Freiburg: Mohr, 1891. Pp. 362. M. 8.50.

Godet, Frederic. Commentary on the Gospel of St. John. American edition, with additional notes by Timothy Dwight. New York: The Funk & Wagnalls Co., 1886–90. Two volumes. Pp. 1130. $6.

Dods, Marcus. The Gospel of St. John. *Expositor's Greek Testament.* New York: Dodd, Mead & Co., 1897. Pp. 219, bound in one volume with "the Synoptic Gospels." See under MATTHEW.

Reynolds, H. R. The Gospel of St. John. *Pulpit Commentary.* New York: A. D. F. Randolph & Co., 1887–8. Two volumes. Pp. 1088. $4.

ACTS.

Wendt, H. H. Die Apostelgeschichte. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 427. M. 7.50.

American edition of Meyer's Commentary on Acts, by W. M. Ormiston. New York: The Funk & Wagnalls Co., 1889. Pp. 512. $3.

Hackett, H. B. Commentary on the Acts of the Apostles. *American Commentary.* Revised edition. Philadelphia: American Baptist Publication Society, 1882. Pp. 345. $2.

Gloag, P. J. A Critical and Exegetical Commentary on the Acts of the Apostles. New York: Charles Scribner's Sons, 1870. Two volumes. Pp. 895. $8.40. (Out of print.)

Page, T. E. The Acts of the Apostles. New York: The Macmillan Co., 1897. Pp. 308. $1.10.

Blass, Friedrich. Acta Apostolorum. Editio philologica, apparatu critico, commentario perpetuo. Göttingen: Vandenhoeck & Ruprecht, 1895. Pp. 334. M. 14.

Holtzmann, H. J. Die Apostelgeschichte. *Hand-Commentar.* Zweite Auflage. Freiburg: Mohr, 1892. Pp. 123, bound in one volume with "Die Synoptiker." See under MATTHEW.

Weiss, Bernhard. Die Apostelgeschichte, textkritische Untersuchungen und Textherstellung. See under NEW TESTAMENT TEXTUAL CRITICISM.

ROMANS.

Sanday, W. and **Headlam, A. C.** Critical and Exegetical Commentary on the Epistle to the Romans. *International Critical Commentary.* New York: Charles Scribner's Sons, 1895. Pp. 562. $3.

Weiss, Bernhard. Der Brief an die Römer. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 617. M. 9.50.

American edition of Meyer's Commentary on Romans, by Timothy Dwight. New York: The Funk & Wagnalls Co., 1889. Pp. 588. $3.

Liddon, H. P. Explanatory Analysis of St. Paul's Epistle to the Romans. New York: Longmans, Green & Co., 1893. Pp. 309. $4.

Lipsius, R. A. Die Briefe an die Galater, Römer, Philipper. *Hand-Commentar.* Zweite Auflage. Freiburg: Mohr, 1893. Pp. 254, bound in one volume with Schmiedel's "Die Briefe an die Thessalonicher und Korinther." M. 12.

Godet, Frederic. Commentary on St. Paul's Epistle to the Romans. Second American edition. New York: The Funk & Wagnalls Co., 1892. Pp. 531. $3.

Commentaire sur l'épitre aux Romaines. Deuxième édition. Paris: Delachaux, 1883–90. Two volumes. Pp. 1194. Fr. 17.50.

Morison, James. Critical Exposition of the Third Chapter of Romans. London: Hodder & Stoughton, 1866. Pp. 422. 12s. 6d. St. Paul's Teaching on Sanctification: a practical exposition of the sixth chapter of Romans. London: Hodder & Stoughton, 1886. Pp. 98. 4s. 6d. Exposition of the Ninth Chapter of the Epistle to the Romans; new edition, with added exposition of the tenth chapter. London: Hodder & Stoughton, 1888. Pp. 257. 7s. 6d.

FIRST CORINTHIANS.

Edwards, T. C. Commentary on the First Epistle to the Corinthians. Third edition. London: Hodder & Stoughton, 1897. Pp. 532. 14s.

Godet, Frederic. Commentary on St. Paul's First Epistle to the Corinthians. New York: Charles Scribner's Sons, 1886–7. Two volumes. Pp. 921. $6.

Heinrici, C. F. G. Der erste Brief an die Korinther. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 530. M. 8.50.

American edition of Meyer's Commentary on First Corinthians, by T. W. Chambers. New York: The Funk & Wagnalls Co., 1890. Pp. 720. $3.

Ellicott, C. J. A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. Andover, Mass: W. F. Draper, 1889. Pp. 342. $2.75.

Schmiedel, P. W. Die Briefe an die Korinther. *Hand-Commentar.* Zweite Auflage. Freiburg: Mohr, 1892. Pp. 260, bound in one volume with Schmiedel's "Die Briefe an die Thessalonicher," and Lipsius' "Die Briefe an die Galater, Römer, Philipper." M. 12.

SECOND CORINTHIANS.

Heinrici, C. F. G. Der zweite Brief an die Korinther. *Meyer Kommentar.* Achte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 463. M. 7.70.

American edition of Meyer's Commentary on Second Corinthians, by T. W. Chambers. Bound in one volume with "First Corinthians." See under FIRST CORINTHIANS.

Beet, J. A. Commentary on St. Paul's Epistles to the Corinthians. New York: Thomas Whittaker, 1891. Pp. 542. $2.50.

Schmiedel, P. W. Die Briefe an die Korinther. *Hand-Commentar.* See under FIRST CORINTHIANS.

GALATIANS.

Lightfoot, J. B. St. Paul's Epistle to the Galatians. Tenth edition. New York: The Macmillan Co., 1892. Pp. 384. $3.25.

Sieffert, F. A. E. Der Brief an die Galater. *Meyer Kommentar.* Neunte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1899. Pp. 366. M. 6.50.

American edition of Meyer's Commentary on Galatians and Ephesians, by H. E. Jacobs. New York: The Funk & Wagnalls Co., 1892. Pp. 561. $3.

Lipsius, R. A. Der Brief an die Galater. *Hand-Commentar.* See under ROMANS.

Beet, J. A. Commentary on St. Paul's Epistle to the Galatians. New York: Thomas Whittaker, 1888. Pp. 232. $1.50.

Ramsay, W. M. Historical Commentary on St. Paul's Epistle to the Galatians. New York: G. P. Putnam's Sons, 1900. Pp. 478. $3.

EPHESIANS.

Abbott, T. K. Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians. *International Critical Commentary.* New York: Charles Scribner's Sons, 1897. Pp. 380. $2.50.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* Siebente Auflage. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 453. M. 11.50. (Colossians, pp. 1–188; Philemon, pp. 189–212; Ephesians, pp. 213–60; Philippians, numbered separately, pp. 1–193.)

American edition of Meyer's Commentary on Ephesians, by H. E. Jacobs. See under GALATIANS.

Soden, H. v. Die Briefe an die Kolosser, Epheser, Philemon; die Pastoralbriefe, Hebräerbrief, Briefe des Petrus, Jakobus, Judas. *Hand-Commentar.* Zweite Auflage. Freiburg: Mohr, 1893. Pp. 477. M. 10.50.

Macpherson, John. Commentary on St. Paul's Epistle to the Ephesians. New York: Charles Scribner's Sons, 1892. Pp. 445. $3.50.

Klöpper, Albert. Der Brief an die Epheser. Göttingen: Vandenhoeck & Ruprecht, 1891. Pp. 201. M. 4.40.

PHILIPPIANS.

Vincent, M. R. Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon. *International Critical Commentary.* New York: Charles Scribner's Sons, 1897. Pp. 246. $2.

Lightfoot, J. B. St. Paul's Epistle to the Philippians. Ninth edition. New York: The Macmillan Co., 1891. Pp. 350. $3.25.

Lipsius, R. A. Der Brief an die Philipper. *Hand-Commentar.* See under ROMANS.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Philippians, Colossians, Philemon, and Thessalonians (Lünemann), by Timothy Dwight. New York: The Funk & Wagnalls Co., 1889. Pp. 638. $3.

Klöpper, A. Der Brief des Apostels Paulus an die Philipper. Gotha: Perthes, 1893. Pp. 256. M. 4.50.

COLOSSIANS.

Abbott, T. K. Critical and Exegetical Commentary on the Epistle to the Colossians. *International Critical Commentary.* See under EPHESIANS.

Lightfoot, J. B. St. Paul's Epistles to the Colossians and to Philemon. Ninth edition. New York: The Macmillan Co., 1890. Pp. 428. $3.25.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Colossians, by Timothy Dwight. See under PHILIPPIANS.

Soden, H. v. Der Brief an die Kolosser. *Hand-Commentar.* See under EPHESIANS.

Klöpper, A. Der Brief an die Kolosser. Berlin: Reimer, 1882. Pp. 553. M. 10.

FIRST AND SECOND THESSALONIANS.

Bornemann, Wilhelm. Die Thessalonicherbriefe. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1894. Pp. 708. M. 10.50.

American edition of Meyer's (Lünemann) Commentary on the Thessalonian Epistles, by Timothy Dwight. See under PHILIPPIANS.

Schmiedel, P. W. Die Briefe an die Thessalonicher. *Hand-Commentar.* See under FIRST CORINTHIANS.

Lightfoot, J. B. Notes on Epistles of St. Paul from Unpublished Commentaries (1 and 2 Thessalonians, 1 Corinthians, Romans, Ephesians). New York: The Macmillan Co., 1895. Pp. 336. $3.25.

Findlay, G. G. Commentary on St. Paul's Epistles to the Thessalonians. *Cambridge Bible.* New York: The Macmillan Co., 1891. Pp. 183. $0.50.

Schmidt, P. Der erste Thessalonicherbrief, nebst einem Excurs über den zweiten gleichnamigen Brief. Berlin: Reimer, 1885. Pp. 128. M. 4.

FIRST AND SECOND TIMOTHY, TITUS.

Weiss, Bernhard. Die Briefe Pauli an Timotheus und Titus. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1893. Pp. 409. M. 7.30.

American edition of Meyer's Commentary on the Epistles to Timothy and Titus (Huther), and the Epistle to the Hebrews (Lünemann), by Timothy Dwight. New York: The Funk & Wagnalls Co., 1890. Pp. 753. $3.

Soden, H. v. Die Pastoralbriefe. *Hand-Commentar.* See under EPHESIANS.

Ellicott, C. J. Critical and Grammatical Commentary on the Pastoral Epistles. Andover, Mass.: W. F. Draper, 1890. Pp. 277. $1.75.

Bernard, J. H. Commentary on St. Paul's Pastoral Epistles. *Cambridge Greek Testament.* New York: The Macmillan Co., 1899. Pp. 270. $0.90.

Hesse, F. H. Die Entstehung der neutestamentlichen Hirtenbriefe. Halle: Kämmerer, 1889. Pp. 340. M. 6.

Holtzmann, H. J. Die Pastoralbriefe kritisch und exegetisch behandelt. Leipzig: Engelmann, 1880. Pp. 504. M. 8.

PHILEMON.

Vincent, M. R. Critical and Exegetical Commentary on the Epistle to Philemon. *International Critical Commentary.* See under PHILIPPIANS.

Lightfoot, J. B. St. Paul's Epistle to Philemon. See under COLOSSIANS.

Haupt, Erich. Die Gefangenschaftsbriefe. *Meyer Kommentar.* See under EPHESIANS.

American edition of Meyer's Commentary on Philemon, by Timothy Dwight. See under PHILIPPIANS.

Soden, H. v. Der Brief an Philemon. *Hand-Commentar.* See under EPHESIANS.

HEBREWS.

Westcott, B. F. The Epistle to the Hebrews. Second edition. New York: The Macmillan Co., 1892. Pp. 588. $4.

Weiss, Bernhard. Der Brief an die Hebräer. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 371. M. 6.90.

American edition of Meyer's (Lünemann) Commentary on Hebrews, by Timothy Dwight. See under FIRST AND SECOND TIMOTHY, TITUS.

Soden, H. v. Der Hebräerbrief. *Hand-Commentar.* See under EPHESIANS

Davidson, A. B. The Epistle to the Hebrews. *Handbooks for Bible Classes.* New York: Charles Scribner's Sons, 1886. Pp. 260. $0.75.

Farrar, F. W. The Epistle of Paul the Apostle to the Hebrews. *Cambridge Greek Testament.* New York: The Macmillan Co., 1888. Pp. 183. $0.90.

JAMES.

Mayor, J. B. The Epistle of St. James. Second edition. New York: The Macmillan Co., 1897. Pp. 468. $3.50.

Beyschlag, W. Der Brief des Jacobus. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. 238. M. 3.40.

American edition of Meyer's (Huther) Commentary on the General Epistles of James, Peter, John, and Jude, by Timothy Dwight. New York: The Funk & Wagnalls Co., 1887. Pp. 835. $3.

Spitta, Friedrich. Der Brief des Jacobus. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 239. M. 7.

Soden, H. v. Der Brief des Jakobus. *Hand-Commentar.* See under EPHESIANS.

Carr, Arthur. The General Epistle of St. James. *Cambridge Greek Testament.* New York: The Macmillan Co., 1896. Pp. 122. $0.65.

FIRST AND SECOND PETER, JUDE.

Kühl, Ernst. Die Briefe Petri und Judae. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 463. M. 7.50.

American edition of Meyer's (Huther) Commentary on the Epistles of Peter and Jude, by Timothy Dwight. See under JAMES.

Soden, H. v. Die Briefe des Petrus und Judas. *Hand-Commentar.* See under EPHESIANS.

Plumptre, E. H. Commentary on the Epistles of St. Peter and St. Jude. *Cambridge Bible.* New York: The Macmillan Co., 1892. Pp. 220. $0.60.

Hort, F. J. A. The First Epistle of St. Peter, 1 : 1–2 : 17. New York: The Macmillan Co., 1898. Pp. 188. $1.75.

Johnstone, Robert. The First Epistle of Peter. New York: Charles Scribner's Sons, 1888. Pp. 417. $2.

Spitta, Friedrich. Der zweite Brief des Petrus und der Brief des Judas. Halle: Waisenhaus, 1885. Pp. 544. M. 9.

FIRST, SECOND, AND THIRD JOHN.

Westcott, B. F. The Epistles of St. John. Third edition. New York: The Macmillan Co., 1892. Pp. 518. $3.50.

Weiss, Bernhard. Die drei Briefe des Apostel Johannes. *Meyer Kommentar.* Sechste Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 195. M. 3.40.

American edition of Meyer's (Huther) Commentary on the Epistles of John, by Timothy Dwight. See under JAMES.

Haupt, Erich. The First Epistle of St. John. New York: Charles Scribner's Sons, 1893. Pp. 385. $2.25.

Holtzmann, H. J. Die johanneische Briefe. *Hand-Commentar.* See under JOHN.

Plummer, Alfred. The Epistles of St. John. *Cambridge Greek Testament.* New York: The Macmillan Co., 1886. Pp. 204. $1.

REVELATION.

Simcox, W. H. and **Simcox, G. A.** The Revelation of St. John the Divine. *Cambridge Greek Testament.* New York: The Macmillan Co., 1893. Pp. 248. $1.25.

Bousset, Wilhelm. Die Offenbarung Johannis. *Meyer Kommentar.* Fünfte Auflage. Göttingen: Vandenhoeck & Ruprecht, 1896. Pp. 528. M. 9.50.

American edition of Meyer's (Düsterdieck) Commentary on the Revelation of John, by H. E. Jacobs. New York: The Funk & Wagnalls Co., 1887. Pp. 494. $3.

Weiss, Bernhard. Die Johannes-Apokalypse, textkritische Untersuchungen und Textherstellung. See under NEW TESTAMENT TEXTUAL CRITICISM.

Holtzmann, H. J. Die Offenbarung des Johannes. *Hand-Commentar.* See under JOHN.

Spitta, Friedrich. Die Offenbarung des Johannes. Halle: Waisenhaus, 1889. Pp. 587. M. 12.

Milligan, William. The Revelation of St. John. Third edition. New York: The Macmillan Co., 1892. Pp. 342. $2.25. (Out of print.)

Völter, David. Das Problem der Apocalypse. Freiburg: Mohr, 1893. Pp. 528. M. 10.

Vischer, Eberhard. Die Offenbarung Johannis, eine jüdische Apokalypse in christlicher Bearbeitung. Leipzig: Hinrichs, 1886. Pp. 137. M. 5.

V. BIBLICAL THEOLOGY.

1. THEOLOGY OF THE ENTIRE NEW TESTAMENT.

Stevens, G. B. The Theology of the New Testament. *International Theological Library.* New York: Charles Scribner's Sons, 1899. Pp. 617. $2.50.

Beyschlag, W. New Testament Theology. New York: Charles Scribner's Sons, 1895. Two volumes. Pp. 1036. $6.

Neutestamentliche Theologie. Zweite Auflage. Halle: Strien, 1896. Two volumes. Pp. 1008. M. 18.

Weiss, Bernhard. Biblical Theology of the New Testament. New York: Charles Scribner's Sons, 1888–9. Two volumes. Pp. 939. $4.50.

Lehrbuch der biblischen Theologie des Neuen Testaments. Sechste Auflage. Berlin: Besser, 1895. Pp. 682. M. 12.50.

Holtzmann, H. J. Lehrbuch der neutestamentlichen Theologie. Freiburg: Mohr, 1897. Two volumes. Pp. 1035. M. 25.

Bovon, Jules. Théologie du Nouveau Testament. Lausanne: Bridel, 1893–4. Two volumes. Pp. 1153. Fr. 20.

Reuss, Eduard. History of Christian Theology in the Apostolic Age. London: Hodder & Stoughton, 1872–4. Two volumes. Pp. 972. 24s.

Pfleiderer, Otto. Das Urchristentum, seine Schrift und Lehren. Berlin: Reimer, 1887. Pp. 891. M. 16.50.

Cone, Orello. The Gospel and its Earliest Interpretations. Second edition, revised. New York: G. P. Putnam's Sons, 1894. Pp. 413. $1.75.

Gould, E. P. The Biblical Theology of the New Testament. New York: The Macmillan Co., 1900. Pp. 220. $0.75.

Adeney, W. F. The Theology of the New Testament. New York: Thomas Whittaker, 1894. Pp. 248. $0.75.

Drummond, James. Via, Veritas, Vita. Christianity in its most Simple and Intelligible Form. *Hibbert Lectures for 1894.* London: Williams & Norgate, 1894. Pp. 331. 8s. 9d.

Toy, C. H. Judaism and Christianity: a Sketch of the Progress of Thought from Old Testament to New Testament. Boston: Little, Brown & Co., 1892. Pp. 456. $3.

Arnold, Matthew. Literature and Dogma; God and the Bible. New York: The Macmillan Co., 1898. Two volumes. Pp. 351, 343. $1.50 a volume.

Candlish, J. S. The Kingdom of God Biblically and Historically Considered. New York: Charles Scribner's Sons, 1884. Pp. 433. $3.75.

Lütgert, W. Das Reich Gottes nach den synoptischen Evangelien. Gütersloh: Bertelsmann, 1895. Pp. 187. M. 3.

Issel, Ernst. Die Lehre vom Reiche Gottes im Neuen Testament. Leiden: Brill, 1891. Pp. 191. M. 3.50.

Schmoller, Otto. Die Lehre vom Reiche Gottes in den Schriften des Neuen Testaments. Leiden: Brill, 1891. Pp. 226. M. 3.50.

2. THE TEACHING OF JESUS.

(In addition to the books named under the heads of "Theology of the Entire New Testament," and "The Life of Jesus.")

Wendt, H. H. The Teaching of Jesus. New York: Charles Scribner's Sons, 1892. Two volumes. Pp. 835. $5.

Bruce, A. B. The Kingdom of God. New York: Charles Scribner's Sons, 1893. Pp. 361. $2. The Training of the Twelve. Fourth edition. New York: A. C. Armstrong & Son, 1894. Pp. 552. $2.50.

Gilbert, G. H. The Revelation of Jesus. New York: The Macmillan Co., 1899. Pp. 375. $1.25.

Stalker, James. The Christology of Jesus: being His Teaching concerning Himself according to the Synoptic Gospels. New York: A. C. Armstrong & Son, 1899. Pp. 298. $1.50.

Mathews, Shailer. The Social Teaching of Jesus. New York: The Macmillan Co., 1897. Pp. 235. $1.50.

Baldensperger, W. Das Selbstbewusstsein Jesu im Lichte der messianischen Hoffnungen seiner Zeit. Zweite Auflage. Strassburg: Heitz, 1892. Pp. 291. M. 5.

Weiss, Johannes. Die Predigt Jesu vom Reiche Gottes. Göttingen: Vandenhoeck & Ruprecht, 1892. Pp. 67. M. 1.40.

Schnedermann, G. Jesu Verkündigung und Lehre vom Reiche Gottes in ihrer geschichtlichen Bedeutung dargestellt. Leipzig: Deichert, 1893–5. Two volumes. Pp. 492. M. 7.

Bousset, Wilhelm. Jesu Predigt in ihrem Gegensatz zum Judentum. Göttingen: Vandenhoeck & Ruprecht, 1892. Pp. 130. M. 2.40.

Schwartzkopff, Paul. The Prophecies of Jesus Christ relating to his Death, Resurrection and Second Coming, and their Fulfillment. New York: Charles Scribner's Sons, 1897. Pp. 328. $1.75.

Haupt, Erich. Die eschatologischen Aussagen Jesu in den synoptischen Evangelien. Berlin: Reuter & Reichardt, 1895. Pp. 167. M. 3.60.

3. THE PAULINE THEOLOGY.

(In addition to the books named under the heads of "Theology of the Entire New Testament," and "The Apostolic Age.")

Stevens, G. B. The Pauline Theology. New York: Charles Scribner's Sons, 1892. Pp. 383. $2.

Bruce, A. B. St. Paul's Conception of Christianity. New York: Charles Scribner's Sons, 1898. Pp. 404. $2.

Sabatier, Auguste. The Apostle Paul: a Sketch of the Development of his Doctrine. Third edition. London: Hodder & Stoughton, 1896. Pp. 402. $2.

L'Apôtre Paul, esquisse d'une histoire de sa pensée. Troisième édition, revue et augmentée. Paris: Fischbacher, 1896. Pp. 453. Fr. 8.

Pfleiderer, Otto. Paulinism: a Contribution to the History of Primitive Christian Theology. Second edition. London: Williams & Norgate, 1891. Two volumes. Pp. 529. 21s. Influence of the Apostle Paul on the Development of Christianity. *Hibbert Lectures for 1885.* New York: Charles Scribner's Sons, 1885. Pp. 238. $2.

Cone, Orello. Paul: the Man, the Missionary, and the Teacher. New York: The Macmillan Co., 1898. Pp. 475. $2.

Arnold, Matthew. St. Paul and Protestantism. New York: The Macmillan Co., 1897. Pp. 378. $1.50.

Matheson, George. The Spiritual Development of St. Paul. London: Blackwood & Sons, 1891. Pp. 324. 7s.

Dickson, W. P. St. Paul's Use of the Terms Flesh and Spirit. Glasgow: Maclehose & Sons, 1883. Pp. 458. 8s. 6d.

Simon, Theodor. Die Psychologie des Apostels Paulus. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 124. M. 2.80.

Somerville, David. St. Paul's Conception of Christ; or, The Doctrine of the Second Adam. New York: Charles Scribner's Sons, 1897. Pp. 331. $3.

Everett, C. C. The Gospel of Paul. Boston: Houghton, Mifflin & Co., 1893. Pp. 317. $1.50.

Holsten, Carl. Das Evangelium des Paulus. Berlin: Reimer, 1898. Pp. 199. M. 5.

4. JOHN, HEBREWS, APOCALYPSE.

(In addition to the books named under the head of "Theology of the Entire New Testament.")

Stevens, G. B. The Johannine Theology. New York: Charles Scribner's Sons, 1894. Pp. 387. $2.

Bernard, T. D. The Central Teaching of Jesus Christ. A Study and Exposition of John, chaps. 13–17. New York: The Macmillan Co., 1892. Pp. 424. $1.50.

Bruce, A. B. The Epistle to the Hebrews. The First Apology for Christianity: an Exegetical Study. New York: Charles Scribner's Sons, 1899. Pp. 461. $2.50.

Milligan, George. The Theology of the Epistle to the Hebrews. New York: Charles Scribner's Sons, 1899. Pp. 253. $2.25.

Rendall, Frederic. The Theology of the Hebrew Christians. New York: The Macmillan Co., 1886. Pp. 182. $2.

Gebhardt, Hermann. The Doctrine of the Apocalypse. New York: Charles Scribner's Sons, 1878. Pp. 440. $2.25.

Bousset, Wilhelm. Der Antichrist in der Ueberlieferung des Judenthums, des Neuen Testaments und der alten Kirche. Göttingen: Vandenhoeck & Ruprecht, 1895. Pp. 190. M. 4.40.

Milligan, William. Lectures on the Apocalypse. Third edition. New York: The Macmillan Co., 1892. Pp. 311. $1.50. Discussions on the Apocalypse. New York: The Macmillan Co., 1893. Pp. 305. $1.50.

Terry, M. S. Biblical Apocalyptics: A Study of the most notable Revelations of God and of Christ in the Canonical Scriptures. New York: Eaton & Mains, 1898. Pp. 510. $3.

VI. SPECIAL TREATISES.

1. THE SYNOPTIC PROBLEM.

(In addition to the books named under the heads of "The Life of Jesus," "The New Testament Writings," and "Commentaries.")

Wernle, Paul. Die synoptische Frage. Freiburg: Mohr, 1899. Pp. 268. M. 5.50.

Wright, Arthur. The Composition of the Four Gospels. New York: The Macmillan Co., 1890. Pp. 176. $1.75. A Synopsis of the Four Gospels in Greek, after the Westcott-Hort Text. New York: The Macmillan Co., 1896. Pp. 194. $1.90.

Hawkins, J. C. Horae Synopticae: Contributions to the Study of the Synoptic Problem. New York: Henry Frowde, 1899. Pp. 183. $1.90.

Abbott, E. A. and **Rushbrooke, W. G.** The Common Tradition of the Synoptic Gospels, in the text of the Revised Version. New York: The Macmillan Co., 1884. Pp. 195. $1.25.

Rushbrooke, W. G. Synopticon: an Exposition of the Common Matter of the Synoptic Gospels. London: Macmillan & Co., 1880. Large 8vo, sheets 241, printed in colors. 35s. (Out of print.)

Wendt, H. H. Die Lehre Jesu. Band 1. Die evangelischen Quellenberichte über die Lehre Jesu. Göttingen: Vandenhoeck & Ruprecht, 1886. Pp. 354. M. 7.

Weiss, Bernhard. Das Marcus-Evangelium und seine synoptischen Parallelen. Berlin: Hertz, 1872. Pp. 516. M. 12. Das Matthäusevangelium und seine Lucasparallelen. Halle: Waisenhaus, 1876. Pp. 584. M. 15.

Dalman, Gustav. Die Worte Jesu, mit Berücksichtigung des nachkanonischen jüdischen Schrifttums und der aramäischen Sprache. Band 1: Einleitung und wichtige Begriffe. Leipzig: Hinrichs, 1898. Pp. 335. M. 8.50.

Westcott, B. F. Introduction to the Study of the Gospels. Sixth edition. New York: The Macmillan Co., 1895. Pp. 476. $2.25.

Various Articles. W. SANDAY, in Smith's Bible Dictionary, 2d ed., art. Gospels; also in The Expositor, Series IV, Vol. 3. E. A. ABBOTT, in Encyclopædia Britannica, 9th ed., art. Gospels. V. H. STANTON, in Hastings' Bible Dictionary, art. Gospels. F. H. WOODS, in Studia Biblica, Vol. 2. J. T. MARSHALL, in The Expositor, Series IV, Vols. 3, 4. H. H. WENDT, in New World, 1895.

2. THE GOSPEL OF JOHN.

(In addition to the books named under the heads of "The New Testament Writings," and "Commentaries.")

Watkins, H. W. Modern Criticism considered in its Relation to the Fourth Gospel. *Bampton Lectures for 1890.* New York: E. P. Dutton & Co., 1890. Pp. 541. $5.

Abbott, Ezra, Peabody, A. P., and Lightfoot, J. B. The Fourth Gospel: Evidences External and Internal for its Johannean Authorship. New York: Charles Scribner's Sons, 1891. Pp. 171. $1.50.

Luthardt, C. E. St. John the Author of the Fourth Gospel. New York: Charles Scribner's Sons, 1875. Pp. 369. $2.75.

Evans, H. H. St. John the Author of the Fourth Gospel. London: James Nisbet & Co., 1888. Pp. 132. 6s.

Sanday, William. Authorship and Historical Character of the Fourth Gospel. London: Macmillan & Co., 1872. Pp. 307. 8s. 6d. (Out of print.) The Gospels in the Second Century. London: Macmillan & Co., 1876. Pp. 384. 10s. 6d. (Out of print.)

Ewald, Paul. Das Hauptproblem der Evangelienfrage und der Weg zu seiner Lösung. Leipzig: Hinrichs, 1890. Pp. 270. M. 6.80.

Wendt, H. H. Das Johannesevangelium: eine Untersuchung seiner Entstehung und seines geschichtlichen Wertes. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 239. M. 6.

Various Articles. W. SANDAY, in The Expositor, Series IV, Vols. 4, 5. E. SCHÜRER, in Contemporary Review, 1891. A. MEYER, in Theologische Rundschau, 1899. C. G. MONTEFIORE, in Jewish Quarterly Review, Vol. 7. E. D. BURTON, in Biblical World, 1899. O. CONE, in New World, 1893. J. DRUMMOND, in American Journal of Theology, 1897. MATT. ARNOLD, in God and the Bible, chaps. 5, 6.

3. THE BOOK OF ACTS.

(In addition to the books named under the heads of "The New Testament Writings," and "Commentaries.")

Hilgenfeld, Adolf. Acta Apostolorum, Graece et Latine. Berlin: Reimer, 1899. Pp. 324. M. 9.

Blass, Friedrich. Acta Apostolorum, secundum Formam quae videtur Romanam. Leipzig: Teubner, 1896. Pp. 96. M. 2.

Weiss, Bernhard. Der Codex D in der Apostelgeschichte, textkritische Untersuchung. Leipzig: Hinrichs, 1897. Pp. 112. M. 3.50.

Zeller, Eduard. The Contents and Origin of the Acts of the Apostles, Critically Examined. London: Williams & Norgate, 1875. Two volumes. Pp. 631. 21s.

Spitta, Friedrich. Die Apostelgeschichte, ihre Quellen und deren geschichtlicher Werth. Halle: Waisenhaus, 1891. Pp. 380. M. 8.

Jüngst, Johannes. Die Quellen der Apostelgeschichte. Gotha: Perthes, 1895. Pp. 226. M. 4.

Weiss, Johannes. Ueber die Absicht und die literarischen Charakter der Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1897. Pp. 60. M. 2.

Belser, J. E. Beiträge zur Erklärung der Apostelgeschichte. Freiburg: Herder, 1897. Pp. 169. M. 3.50.

Feine, Paul. Eine vorkanonische Ueberlieferung des Lukas in Evangelium und Apostelgeschichte. Gotha: Perthes, 1891. Pp. 252. M. 4.

Bethge, Friedrich. Die paulinischen Reden der Apostelgeschichte. Göttingen: Vandenhoeck & Ruprecht, 1887. Pp. 336. M. 6.

Various Articles. J. B. LIGHTFOOT, in Smith's Bible Dictionary, 2d ed., art. Acts. A. C. HEADLAM, in Hastings' Bible Dictionary, art. Acts. P. W. SCHMIEDEL, in Cheyne's Encyclopædia Biblica, art. Acts. W. HEITMÜLLER, in Theologische Rundschau, 1899. A. HILGENFELD, in Zeitschrift für wissenschaftliche Theologie, 1895–6.

4. PARABLES AND MIRACLES.

Jülicher, Adolf. Die Gleichnisreden Jesu. (Erster Teil, zweite Auflage.) Freiburg: Mohr, 1899. Two volumes. Pp. 989. M. 25.

Goebel, Siegfried. The Parables of Jesus. New York: Charles Scribner's Sons, 1884. Pp. 460. $2.25.

Bruce, A. B. The Parabolic Teaching of Christ. New York: A. C. Armstrong & Son, 1892. Pp. 515. $2.50.

Dods, Marcus. The Parables of Our Lord. New York: Charles Scribner's Sons, 1890–91. Two volumes. Pp. 501. $2.44.

Bruce, A. B. The Miraculous Element in the Gospels. New York: A. C. Armstrong & Son, 1892. Pp. 391. $2.50.

Laidlaw, John. The Miracles of Our Lord. New York: The Funk & Wagnalls Co., 1892. Pp. 384. $1.75.

Steinmeyer, F. L. The Miracles of Our Lord. New York: Charles Scribner's Sons, 1875. Pp. 274. $2.75.

Hutchison, John. Our Lord's Signs in St. John's Gospel. New York: Charles Scribner's Sons, 1892. Pp. 237. $2.75.

Trench, R. C. Notes on the Miracles of Our Lord; Notes on the Parables of Our Lord. Revised edition. New York: D. Appleton & Co., 1887. Two volumes. Pp. 512, 500. $1.50 a volume. (Various other editions.)

5. APOLOGETICS AND HERMENEUTICS.

Bruce, A. B. Apologetics; or, Christianity Defensively Stated. New York: Charles Scribner's Sons, 1892. Pp. 522. $2.50.

Sanday, William. The Oracles of God; The Nature and Extent of Biblical Inspiration. Third edition. New York: Longmans, Green & Co., 1891. Pp. 156. $1.25. Inspiration: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. *Bampton Lectures for 1893.* New York: Longmans, Green & Co., 1893. Pp. 464. $4.

Immer, A. H. Hermeneutics of the New Testament. Third edition. Andover, Mass.: W. F. Draper, 1890. Pp. 395. $1.75.

Terry, M. S. Biblical Hermeneutics: a Treatise on the Interpretation of the Old and New Testament. Third edition. New York: Eaton & Mains, 1890. Pp. 511. $3.

Ladd, G. T. What is the Bible? New York: Charles Scribner's Sons, 1888. Pp. 497. $2.

Moulton, R. G. The Literary Study of the Bible. Revised edition. Boston: D. C. Heath & Co., 1899. Pp. 569. $2.

6. THE MESSIANIC IDEA.

Stanton, V. H. The Jewish and the Christian Messiah. New York: Charles Scribner's Sons, 1886. Pp. 399. $3.75.

Drummond, James. The Jewish Messiah. London: Longmans, Green & Co., 1877. Pp. 415. 15s.

Briggs, C. A. The Messiah of the Gospels. New York: Charles Scribner's Sons, 1894. Pp. 352. $2. The Messiah of the Apostles. New York: Charles Scribner's Sons, 1895. Pp. 575. $3.

Goodspeed, G. S. Israel's Messianic Hope, to the Time of Jesus. New York: The Macmillan Co., 1900. Pp. 315. $1.50.

Riehm, Edward. Messianic Prophecy. Second edition. New York: Charles Scribner's Sons, 1891. Pp. 348. $2.50.

Hühn, Eugen. Die messianischen Weissagungen des israelitisch-jüdischen Volkes. Freiburg: Mohr, 1899. Pp. 179. M. 3.60. Die alttestamentlichen Citate und Reminiscenzen im Neuen Testamente. Freiburg: Mohr, 1900. Pp. 300. M. 6.

Toy, C. H. Quotations in the New Testament. New York: Charles Scribner's Sons, 1884. Pp. 363. $3.50.

7. THE INCARNATION AND KENOSIS OF CHRIST.

Ottley, R. L. The Doctrine of the Incarnation. London: Methuen & Co., 1896. Two volumes. Pp. 690. 15s. (See also the article "Incarnation" by the same author in HASTINGS' Dictionary of the Bible.)

Gore, Charles. The Incarnation of the Son of God. *Bampton Lectures for 1891*. New York: Charles Scribner's Sons, 1891. Pp. 316. $1.50. Dissertations on Subjects Connected with the Incarnation. New York: Charles Scribner's Sons, 1895. Pp. 323. $2.50.

Liddon, H. P. The Divinity of Our Lord and Savior Jesus Christ. *Bampton Lectures for 1866*. Thirteenth edition. London: Rivingtons, 1889. Pp. 598. 5s.

Gifford, E. H. The Incarnation: a Study of Philippians 2:5–11. New York: Dodd, Mead & Co., 1897. Pp. 161. $1.75.

Edwards, T. C. The God-Man. London: Hodder & Stoughton, 1895. Pp. 162. 3s. 6d.

Simon, D. W. Reconciliation by Incarnation. New York: Charles Scribner's Sons, 1898. Pp. 387. $2.75.

Powell, H. C. The Principle of the Incarnation. New York: Longmans, Green & Co., 1896. Pp. 514. $4.

Fairbairn, A. M. The Place of Christ in Modern Theology. New York: Charles Scribner's Sons, 1893. Pp. 556. $2.50.

Bruce, A. B. The Humiliation of Christ. Second edition. New York: A. C. Armstrong & Son, 1892. Pp. 457. $2.50.

Adamson, Thomas. Studies of the Mind in Christ. New York: Charles Scribner's Sons, 1898. Pp. 300. $2.25.

Hall, F. J. The Kenotic Theory. New York: Longmans, Green & Co., 1898. Pp. 265. $1.50.

Mason, A. J. The Conditions of Our Lord's Life upon the Earth. New York: Longmans, Green & Co., 1896. Pp. 214. $1.50.

Forrest, D. W. The Christ of History and of Experience. *Kerr Lectures for 1897*. New York: Charles Scribner's Sons, 1897. Pp. 499. $4.20.

8. MISCELLANEOUS.

Weber, Ferdinand. Jüdische Theologie auf Grund des Talmud und verwandter Schriften gemeinfasslich dargestellt. Zweite Auflage von Georg Schnedermann. Leipzig: Dörffling & Franke, 1897. Pp. 467. M. 9.25.

Salmond, S. D. F. The Christian Doctrine of Immortality. Third edition. New York: Charles Scribner's Sons, 1897. Pp. 709. $5.

Charles, R. H. A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity; or, Hebrew, Jewish and Christian Eschatology from Pre-Prophetic Times till the Close of the New Testament Canon. *Jowett Lectures for 1898–99.* New York: The Macmillan Co., 1899. Pp. 428. $5.

Beet, J. A. The Last Things. London: Hodder & Stoughton, 1897. Pp. 318. 6s.

Laidlaw, John. The Bible Doctrine of Man. Revised edition. New York: Charles Scribner's Sons, 1895. Pp. 363. $2.75.

Meyer, Arnold. Jesu Muttersprache: das galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu und der Evangelien überhaupt. Freiburg: Mohr, 1896. Pp. 176. M. 3.

Ropes, J. H. Die Sprüche Jesu, die in den kanonischen Evangelien nicht überliefert sind. Leipzig: Hinrichs, 1896. Pp. 176. M. 5.50.

Taylor, Charles. The Oxyrhynchus Logia and the Apocryphal Gospels. New York: Henry Frowde, 1899. Pp. 115. $0.75.

Swete, H. B. The Apocryphal Gospel of St. Peter. London: Macmillan & Co., 1893. Pp. 82. 5s.

Briggs, C. A. A General Introduction to the Study of Holy Scripture. New York: Charles Scribner's Sons, 1899. Pp. 688. $3.

Hogarth, D. G. and others. Authority and Archæology, Sacred and Profane: Essays on the Relation of Monuments to Biblical and Classical Literature. New York: Charles Scribner's Sons, 1899. Pp. 440. $5.

Taylor, Charles. Sayings of the Jewish Fathers, comprising *Pirqe Aboth.* Second edition. New York: The Macmillan Co., 1897. Pp. 243. $2.75.

Charles, R. H. The Book of Enoch: Translation, with Introduction and Notes. New York: Henry Frowde, 1893. Pp. 391. $4.

Ryle, H. E. and **James, M. R.** Psalms of the Pharisees, commonly called the Psalms of Solomon. New York: The Macmillan Co., 1891. Pp. 270. $3.75.

Deane, W. J. The Book of Wisdom. New York: Henry Frowde, 1881. Pp. 224. $3.

Vincent, M. R. The Student's New Testament Handbook. New York: Charles Scribner's Sons, 1893. Pp. 160. $1.50.

Cave, Alfred. Introduction to Theology and its Literature. Second edition. New York: Charles Scribner's Sons, 1896. Pp. 610. $4.50.

VII. PERIODICAL PUBLICATIONS.

AMERICAN.

The Biblical World. Editor: William R. Harper. Associate editors: Ernest D. Burton, G. S. Goodspeed, Shailer Mathews, I. M. Price, R. F. Harper, J. H. Breasted, C. W. Votaw, H. L. Willett. A Monthly Illustrated Magazine for Bible Students. Published by the University of Chicago Press, Chicago. $2 a year.

The American Journal of Theology. Edited by the Divinity Faculty of the University of Chicago. Quarterly. Published by the University of Chicago Press, Chicago. $3 a year.

The New World. Editors: C. C. Everett, C. H. Toy, Orello Cone, N. P. Gilman. A Quarterly Review of Religion, Ethics, and Theology. Published by Messrs. Houghton, Mifflin & Co., Boston. $3 a year.

Bibliotheca Sacra. Editor: G. F. Wright. A Religious and Sociological Quarterly. Published by the Bibliotheca Sacra Company, Oberlin, Ohio. $3 a year.

The Presbyterian and Reformed Review. Editors: B. B. Warfield, and others. Quarterly. Published by Messrs. MacCalla & Co., Philadelphia. $3 a year.

The Journal of Biblical Literature. Edited by a Committee of the Society of Biblical Literature and Exegesis. Semi-annual. Containing Papers by Members of the Society. Published by the Society of Biblical Literature and Exegesis; W. H. Cobb, Secretary, Congregational Library, Boston. $3 a year.

ENGLISH.

The Expository Times. Editor: James Hastings. A Monthly Magazine for Bible Students. Published by Messrs. T. & T. Clark, Edinburgh; imported by Messrs. Charles Scribner's Sons, New York. $1.50 a year.

The Expositor. Editor: W. Robertson Nicoll. Monthly. Published by Messrs. Hodder & Stoughton, London. $3 a year.

The Journal of Theological Studies. Editor: C. H. Turner. Assistant editor: W. E. Barnes. Quarterly. Published by The Macmillan Co., London and New York. $3 a year.

The Critical Review. Editor: S. D. F. Salmond. Bimonthly. A Review of Theological and Philosophical Literature. Published by Messrs. Williams & Norgate, London. 8s. 6d. a year.

The Palestine Exploration Fund Quarterly Statement. Edited by the Officers of the Palestine Exploration Fund, as the Official Organ of the Society. Quarterly. Published by the Palestine Exploration Fund, London; Secretary for America, Dr. T. F. Wright, Cambridge, Mass. $2.50 a year, free to subscribers to the Fund.

FRENCH.

Revue biblique internationale. Edited by l'École pratique d'Études bibliques établie au Convent Dominicain Saint-Étienne de Jérusalem. Quarterly. Published by the Librairie Victor Lecoffre, Paris. Fr. 15 a year.

Revue d'histoire et de littérature religieuses. Editors not indicated. Bimonthly. Published at 74 Boulevard Saint-Germain, Paris. Fr. 12.50 a year.

GERMAN.

Theologische Literaturzeitung. Edited by A. Harnack and E. Schürer. Semi monthly. Published by the J. C. Hinrichs'sche Buchhandlung, Leipzig M. 18 a year.

Theologisches Literaturblatt. Edited by C. E. Luthardt. Weekly. Published by Dörffling & Franke, Leipzig. M. 10 a year.

Theologische Studien und Kritiken. Editors: J. Köstlin, E. Kautzsch. Quarterly. Published by F. A. Perthes, Gotha. M. 16 a year.

Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums. Editor: Erwin Preuschen. Quarterly. Published by the J. Ricker'sche Verlagsbuchhandlung, Giessen. M. 10 a year.

Zeitschrift für Theologie und Kirche. Editor: I. Gottschick. Bimonthly. Published by J. C. B. Mohr, Tübingen. M. 6 a year.

Neue kirchliche Zeitschrift. Editor: Gustav Holzhauser. Monthly. Published by the A. Deichert'sche Verlagsbuchhandlung Nachf., Leipzig. M. 10 a year.

Zeitschrift für wissenschaftliche Theologie. Editor: Adolf Hilgenfeld. Quarterly. Published by Reisland, Leipzig. M. 15 a year.

Theologische Rundschau. Editors: W. Bousset, W. Heitmüller. Monthly. A Review of Current Theological Literature. Published by J. C. B. Mohr, Tübingen. M. 6 a year.

Theologische Quartalschrift. Edited by the Professors of Catholic Theology at Tübingen. Quarterly. Published by Hermann Kitz, Ravensburg. M. 9 a year.

Theologischer Jahresbericht. An annual index and review of the theological publications of all countries. Founded in 1881. Edited by H. Holtzmann and G. Krüger. Braunschweig: C. A. Schwetschke & Sohn; New York: Gustav E. Stechert. Annual subscription, M. 30; the Old and New Testament portion alone, M. 9.

"JESUS, THE FRIEND OF CHILDREN."—F. KIRCHBACH

THE BIBLICAL WORLD

VOLUME XVI AUGUST, 1900 NUMBER 2

THE REALITY AND SIMPLICITY OF JESUS.

THE CHURCH AND THE EDUCATED CLASSES

AMONG those questions which confront modern Christianity one is of first importance: Will the church hold the respect of the educated and cultured classes? There can be no thoroughly Christian leavening of society unless the leaders of thought are Christians. France has not yet recovered from Voltaire and the Encyclopædists. The question is pressing, for although a large proportion of the undergraduate body of our colleges is composed of professed Christians, it is not true that the majority of educated men, like lawyers, doctors, architects, and engineers, are to be found among the active members of our churches. For some reason or other they have lost sympathy with the very institution which has made education possible.

The causes for such a serious condition are very numerous. In some cases educated men prefer a course of life which is in open violation of even conventional morality, but in far more numerous cases their sympathies are altogether with the Christian ideals of righteousness. Yet they do not ally themselves with the churches, although ready to stand for all that Christians are supposed to stand for, except popular theology.

It is in no spirit of criticism that we venture to think that the church itself is at this point neglecting means it has ready at hand, and has overemphasized those elements of its teachings which, however true, are with difficulty seen to be essential.

In one respect, not often noticed, popular evangelical theology is repeating the history of the early Christian centuries: it is docetic and gnostic. It is docetic in that, notwithstanding its protestations of belief in the genuine humanity of Jesus, it persistently refuses to allow him any true place in the great chain of cause and effect which makes humanity human, choosing rather to regard him as an extra-legal irruption into history; and it is gnostic in that it insists that a man's discovery of correct doctrine is essential to his salvation. Both are fundamentally opposed to the spirit of the entire literature of the New Testament, and their prevalence is in a large degree the explanation of the refusal of thinking men to ally themselves with the church. Men trained in the laboratory know that continuity is the great characteristic of life; men trained in the study know that generalizations must always wait upon experience; men trained in the historical seminar know that facts of human life may be accepted and made regulative without any sure explanation of their origin. When, therefore, Jesus is, so to speak, ex-territorialized from humanity, and when assent to the generalizations of an Augustine or a Calvin or some other teacher is made a prerequisite to faith in God and Christ, it is inevitable that such dogmatism finds a response chiefly among those who have little independence or strength of thought.

Modern Doceticism and Gnosticism

The mistake of neglecting the essential realities of Christianity can be rectified by a genuine return to the teaching of Jesus and his apostles. There one is brought face to face with realities that no one can disregard, much less deny. In such a return the critic will not replace the priest, but historical study will so sift and guarantee the gospel records as to make the life of Jesus something very real and irresistibly lovable. To hold up to men something magical or abstractly theological is to hold up to them as veritable an illusion as ever a second-century docetic imagined. Few persons can love truth as they love a truthful man. The historical Jesus should never be lost in the Christ of metaphysical

The Return to a Real Jesus

theology. Only as we know him to be one with us do we really see the God that he reveals, and so come to take him as a Savior. A Christology may be true; but it may not always be important. The Christ himself is indispensable.

The Return to the Realities of the Teaching of Jesus

But such a study of the historical Jesus leads a man away, not only from matters of less importance, but from matters of mere deduction, to those things that are simple and fundamental in human life. Jesus dealt little with questions of speculative theology, and very much with those habits and capacities of the human soul that lie back of thought in the very depths of being itself. The chief significance of his struggle with the Pharisees lay just here: he found them replacing life with rules. One must be instructed to know rules, and men cannot let righteousness wait upon knowledge. There are, however, powers within one that must be exercised if one is to have spiritual health. They are not the product of the education of each individual, but the elements which constitute the soul with which men begin life. Hunger in the physical sphere is a true analogue of faith in the spiritual. Food can no more certainly satisfy the one than God the other. Religion according to Jesus is simply one aspect of life. In itself it is as simple as any other ultimate thing, and no more inexplicable. To live with God, not to assent to doctrines, helpful though they may be to the believing soul, is the kernel of his thought. Explanations of such life will be as temporary as explanations in biology, but no man can undermine this foundation of Jesus without undermining human nature. He bids men to live out their life as they have it, to know their neighbors and their God through their own selves, and to live as if their God was as real as their neighbors. So to live is to exercise faith. It is also to grow strong and serene, sane and hopeful. It is spiritually hygienic. Not so to live is spiritual and mental unrest and, sooner or later, mental unbalance. And the more one knows, the more the horizon of fact enlarges, the more one grows ready to follow this teaching of the Master. Life is the only criterion of life. There may be misapprehension and consequent

skepticism as to the infallibility of the Bible, the Calvinist doctrine of decrees, the Athanasian trinity; but for a person who really wants to be good there can be no doubt as to this fundamental teaching of Jesus. Why should it not be more vigorously preached? So to simplify theology would be to enlarge the powers of the church.

Will the Church Grow as Simple as Jesus?

If it be asked whether the educated classes will be ready to accept a theology as simple as that of Jesus, the reply can only be that they are already accepting it. Literature already teems with essays and poems, and even novels, in which the thought of Jesus is developed with earnestness and, sometimes, passion. Not that all such expositions are inerrant, but that they are genuine attempts at translating the thought of Jesus into the vocabulary of today. Ecclesiasticism never has monopolized the Christian spirit, nor will any denomination be able to win from every man an assent to all its elaborations of the elements of religious experience. The history of theology is a history of intellectual discord; but the experiences of Christian faith are a prophecy of religious unity.

And thus the question stands: Will the church of Jesus Christ recognize the teachings of its founder as sufficient for its own constitution and for the requirements of admission to its membership? According to the answer it gives may it hope to embrace men of the highest moral and intellectual attainments, or expect to see the spirit of Christ express itself in new institutions in which a real Jesus shall minister to the fundamental needs of the religious nature with his own bread of life.

THE ETHICS OF THE OLD TESTAMENT.

By Rev. Henry A. Stimson, D.D.,
Manhattan Congregational Church, New York.

The important fact with which we have to deal in the ethics of the Old Testament is that in its substantial entirety the book was in the hands of Jesus. It was the basis of his teaching. He spoke with authority and brought a new revelation, but that revelation authenticated itself by the appeal to the Old Testament Scriptures. He speaks of them as if they discharge an organic function and must ever hold a permanent place in the religion of which he was the founder. Even when he points out their deficiencies, and supersedes the details of the law by principles of far-reaching simplicity, he never fails to impress the fact that in the Old Testament he sees the abiding word of God. Jesus' habit in this matter fixed the habit of his disciples, so that the testimony to the Old Testament, and the usage of the Old Testament, in the New, are uniform. Jesus declares that what proceeded from the mouth of the prophets was spoken by the Lord (Matt. 1:22, etc.). The promises to the patriarchs, and the token of guidance which they followed, were vouchsafed by him (Acts 3:25). The commandments of the Mosaic law came from him (Matt. 15:4). And throughout there was the continuous self-communication of the Holy Spirit in men, a progressive unfolding of the purposes of God and a constant indication of his requirements.

In estimating the ethical and religious value of the Old Testament, therefore, it is entirely immaterial whether, as it is, it be considered authentic history or not, or when or by whom the various books were written. Whatever its source, or whatever its historical value, as an ethical code and a standard of religious teaching it was in its entirety indorsed by our Lord. We escape no difficulty in its interpretation by any view that we may advance as to its history, or by any attempt to distinguish

within it as to what we think authentic and original, and what not. We may say that the story of the fall is a legend; that the story of the sacrifice of Isaac is no better—or, if it is true, that Abraham got his cue from the heathen, and God did not command or desire such an offering; we may believe that the exterminating wars of Israel sprang from their own bloodthirstiness, and that Samuel's hewing Agag in pieces was atrocious; but the Old Testament seems surely to represent these things as commanded of God, or essentially related to his plan of governing his chosen people, and to the unfolding of his kingdom and revelation. We only obscure the real question and entangle ourselves in further difficulty when we fail to recognize the actual situation.

The fact is that the Old Testament not only cannot be separated from the New, but occupies an equally vital place in the story of redemption. It constitutes a substantial part of the sum total of revelation, without which the rest would be largely unintelligible, as well as incomplete. It must therefore be oriented to the whole course of the development of revelation, and any interpretation that would be adequate must start with this fact, and must deal with its problems as belonging to conditions which are wholly its own. It represents a distinct period of the slowly unfolding kingdom of God on the earth. It antedates the New Testament as the Roman republic does the empire, and like that it represents a distinct stage of history, and belongs to a different civilization. But the stage that follows cannot be understood apart from that which precedes. The historic line is unbroken, and the roots of the present are only to be found in the past. The superficial thinker may be content with what lies before his eyes; and for many it is enough to say that the New Testament contains the springs and furnishes the norm of all that we need to know about religion; but if we fail to understand its relations to the Old Testament, or if we carry about with us the consciousness that the Old Testament presents problems for which we have not the key, or teaches a morality that is in contradiction to that which we accept, our system, however beautiful, will have feet of clay.

It is of the first consequence, therefore, that we find some scheme of interpretation for the Old Testament which is satisfactory. It presents a series of acts on the part of chosen individuals and the elect nation which sometimes are both cruel and immoral, and these are often presented as specifically commanded by God; as, for example, the sacrifice of Isaac, the extermination of the Canaanites, the authorization of the avenger of blood and of human slavery, and of retaliation for evil.

It is often urged in justification that these are permitted by God, but not commanded; and again, that whatever God commands must in its nature be right, as Calvin defended the spoiling of the Egyptians on the simple ground that God ordered it. But neither answer is adequate or meets the facts of the case. The problem is an old one in the history of Christianity, and its perpetual reappearance is witness of its importance. It was a main grievance with the old Manichæan heretics. They could not tolerate the Old Testament saints. The patriarchs, the judges, the prophets, the kings—they regarded all as involved in one charge of immorality, barbarism, guilt, and bloodshed. They could not possibly understand how a high saint could have many children, still less how a patriarch could have several wives, or how a judge under the impulse of inspiration could slay a thousand men with the jawbone of an ass. The irregularities of the Jewish saints shocked and disgusted them, conflicting as they did with every standard that they knew of sublimity and sanctity. Moses, in spite of the moral scope of his legislation, was to them intolerable. They inveighed against his cruelty, his judicial slaughters, his exterminations. They asserted that when our Lord said that all before him were thieves and robbers, he referred to the patriarchs and prophets of the Old Testament. The altar, with its bloody rites, its circumcision, and its sacrifices, they denounced as only a form of paganism. Augustine's reply was suggestive. He asked: "Did they not at last understand how precepts and counsels and permissions are changed, with no inconstancy in him who gives them, but by the wisdom of him who dispenses them, according to the difference

of the times?"[1] The church has stood by its faith through the centuries, but there is need for working out Augustine's defense in a more thorough and satisfactory way.

Our starting-point must be to recognize the fact, which Jesus emphasizes, that the Old Testament religion is a self-accommodation to the low moral standard of those whom it was designed to instruct. This he reiterates in the Sermon on the Mount and affirms in his reference to the hardness of the ancestral Jewish heart. The starting-point of the writer of the epistle to the Hebrews is that the Old Testament revelation was, by force of its conditions, imperfect and limited. The prophets themselves recognized that the old covenant was already old and nigh to vanishing away. As Principal Ottley[2] says: "The old covenant was marked by inherent deficiency. It was powerless to secure the obedience it enjoined, it was burdensome as a law of positive precepts and ordinances, in relation to the removal of sin it was absolutely ineffective." Or, as Professor Bruce[3] puts it, "the Bible supplies a rule that is constantly improving on itself, and the later editions of the rule are intended to antiquate the earlier." In other words, in the Old Testament we are dealing with the childhood of the world, in which revelation is compelled to limit itself to the comprehension of its subjects. It must speak so that they can understand. It must start with them where it finds them. It must lead them along lines in which they of their own volition can walk, that character may grow step by step, and that the obedience which man renders to God, whether as the initial step in the growth of childhood, or as the first efforts at return from the degradation of a fall, shall be the foundation of a permanent development, and shall constitute a real advance toward that ultimate condition in which man is at last to see God and be like him. Therefore, as Principal Ottley truly says (p. 333): "In the Old Testament we are dealing only with the intuitions and presages of holy men divinely anticipating the future solution of their perplexities. In their searching of heart we are enabled to study the spiritual needs

[1] *Contra Faustum*, XXII, 77.

[2] *Aspects of the Old Testament*, p. 313.

[3] *Apologetics*, p. 323.

which God's self-revelation in Christ was designed to satisfy — needs the very consciousness of which was inspired by him."

But we are entirely in the wrong when we carry back into the Old Testament the standards of the New, or read its narratives and attempt to interpret their teaching according to the standards of our own age.

Let us take, for example, the sacrifice of Isaac. Suppose we accept it as a positive command of God, and then ask: How is it to be interpreted? Such a command belongs to the realm of the miraculous. Now, a command enjoined in connection with a miracle can be received only when it lies within the range of the moral understanding of the person to whom it is addressed. It would be impossible, for instance, for a Christian man of this age to accept as coming from God a similar command, no matter by what miraculous appearance it might be attested. His preconceptions of God and of the nature of his law would absolutely preclude the possibility of orders to slay his son. He would doubt the origin of the miracle, or his own understanding of the command. God simply could not enjoin such an act. The story is told of John Tauler praying in his retirement for more of the presence of Christ, and being answered by a vision of the Savior clad in kingly garments, with a golden crown, who came to give him his blessing and approve his ministry. The eager saint drew back. He said: "You cannot be my Lord, who was despised and rejected, whose only crown was thorns, and whose hands were pierced with the nails." The vision disappeared, and he knew it was a temptation of the devil. When, therefore, turning to Abraham, we find so startling a command unquestioningly accepted, we must seek our interpretation in the conceptions of that day and Abraham's understanding of what the God whom he had learned to trust would reasonably expect of him.

We find that in that stage of the world's history the individual, as we understand the term — by which every man by virtue of his being human is entitled to life, liberty, and the pursuit of happiness — was unknown in the world. It is indeed a conception fundamental in modern civilization, but one of the

last products of that civilization, not even yet wholly attained or understood. A wife and a child, no less than a slave, in Abraham's time were a form of property belonging to the father, or the family, or the tribe. It was long afterward before Rome took away from parents or masters the power of life and death over children and slaves. When Abraham therefore received in miraculous form the command to offer his son in sacrifice, it was to him but a summons for a supreme surrender of his choicest possession to that Lord in trust in whom he had already forsaken his home, his native land, and his friends. It was simply a final act in taking up his cross and following him. It conflicted directly with God's promise to him of descendants, but there was nothing incongruous in the same God who had given him in such a remarkable way that son, demanding his sacrifice. As the writer to the Hebrews says, it was entirely possible for him to obey the command with undisturbed faith that "God was able to raise him up even from the dead." From the standpoint of his times it was not only a moral but a wholly righteous act; not only one that God had a right to enjoin, but one that furnished the only possible test of his supreme obedience, and the only sufficient means of opening to him the highest attainments of spiritual character.

Something parallel to it may be found in our own day, when an only son, the joy and pride of his father, and upon whom the father has lavished his love and his care, in the hope of preparing him to be the staff of his old age, and the successor and perpetuator of his business or his plans, stands before his father asking his consent to his offering himself as a missionary to the heathen. There are those today to whom this appears almost, if not altogether, an immoral request; while from the days of Harriet Newell it has been a supreme act of consecration. We recall the story of the Roman consul Titus Manlius crowning his son for the victory he had won over the enemy, and then ordering him to be put to death for disobeying the law of the state. The splendid vision before his mind was always Rome, to whom he owed himself and all he had, and for the preservation of whose honor the sacrifice of a son, even in the hour of

his greatest glory, was not too costly a price. Abraham's vision was not of Rome, but of that God whose voice he had heard afar off, with whom he had talked as a friend under the stars of the Judean hills, and to whom as the Lord and the home of his soul he had, once and for all, surrendered all things.

From our standpoint nothing could seem more brutal or wantonly cruel than the reiterated command that the Israelites should exterminate the Canaanites, men, women, and little children—not a soul was to be left. So strenuous was the command that again and again they are rebuked for their imperfect obedience; and in successive generations their lapses into transgression and their bitter suffering under punishment are charged to this neglect. How is it to be interpreted? The cup of the iniquity of the heathen was full; and God had set out to create and preserve over against them a peculiar people through whom righteousness was to be kept alive on the earth, and the world at last redeemed to God. The sole condition upon which the family should grow into the tribe, and the tribe be consolidated into a nation that might have hope of persistent life and remain true to its revelation of God, was that an enduring barrier should be created between it and the nations by which it was surrounded. Their ways were not to be its ways, as its God was forever opposed to their gods. The ever-present danger was that Israel should be lured by the luxury and vices of her neighbors, or beguiled by association with them. The inevitable intermingling of the life of the contiguous peoples would mean the complete destruction of the new life that had been established, and the thwarting of the divine plan for righteousness. A wall must be created at the beginning between the people of God and the heathen. The land they were to occupy must be made free from its curse, and the unfolding lives of the chosen people secured from heathen contact. This becomes at once the sufficient justification of that extirpating of the roots of wickedness which is paralleled by the clearing of the land of the settler before his first harvest can be sown, and as his warfare is perpetual with the recurring crop of thorns and thistles, so the labor of the Israelite was the unending one of securing the little field which

God had given to him from the choking thorns and the destroying thistle of heathen iniquity.

The avenger of blood also was a divine appointment. When a human life had been taken, instantly the nearest of kin found himself summoned by divine decree to lay aside all considerations of safety or ease, to refuse all offer of money compensation, and to give himself, at whatever cost or peril, to the vindication of that supreme idea of justice and of retribution which God has planted in the human heart, and which lies at the foundation of all possible development in civilization or in individual character.

The law of retaliation, that is, loving your neighbor and hating your enemy, while not expressed in a single phrase, is found present in spirit. The enemy was the heathen, against whom Israel in her national life, her religion, and her conceptions of character and of worship was arrayed. And when the enemy arose nearer home, he was the embodiment of those false gods against whom the God of Israel waged perpetual war, antagonism to whom, with all the force of personal revulsion, and even all the violence of the imprecatory psalms, was the natural expression of the struggling faith.

Does not all this represent an imperfect morality? Yes, so far as the dispensation went, or the particular events in which morality is revealed; but looked at as a whole, regarded with reference to its design and final achievement, it becomes Christian morality. If we see not in it the roots out of which with our later intelligence the finest flowers of Christian civilization have been bred, yet here, at the beginning, are found the great principles of absolute surrender to a holy God, separation from the world, with the strenuous struggle for justice and righteousness, the deep and permanent consciousness of the guilt of transgression, and the beginnings of the true sense of brotherhood, into which the world today is slowly but surely coming, and in which alone lies the promise of that redeeming grace which teaches men to love one another because God has first loved them. Throughout all, from the beginning to the end, runs the thread of the redemptive purpose which marks the course of the revelation of God in a sinful world.

Looking at the details we find there are three forms of the divine command: a definite command to do a once forbidden thing, given to a man whose heart is set in opposition to the will of God, a command that may be interpreted as a sentence of condemnation and of judgment—that, for example, given to Balaam to go with the messengers of Balak; a command for an imperfect service, given to those who are still in the childhood state of Christian development, the constant command to the Israelites, varying with their slow development, like those to which we have above referred; finally, the perfect ideal, like that which is set forth in the prophets, where the burden of the Lord rested upon the soul of the man who had a vision of the King in his glory, and whose utterances as the mouthpiece of the divine decree are the noblest that have fallen from human lips. We need to have regard for Principal Ottley's caution that

"The morality of the Old Testament" is a phrase to be used with discrimination. There is the morality which God tolerates as the best that can be attained under the conditions and circumstances of those with whom he is dealing. There is the morality which he approves and delights in, because it rises above the average level of the age in which it appears. There is the morality at which he aims—the final or perfect morality which is disclosed in the spotless life of Jesus Christ. On the other hand, there is the morality recognized or allowed by the standard generally prevalent at a particular time, but retrogressive in so far as it falls short of a higher standard already acknowledged. And it is this which is plainly described as hateful to God, and as bringing down upon men the fire of his judgment; as, for instance, David's great sin which displeased the Lord and gave occasion to the enemies of the Lord to blaspheme. (*Op. cit.*, p. 421.)

Even in the historical narratives the eternal requirement of God for man and his thoughts concerning sin are made abundantly manifest. The written law was everywhere imperfect. The resulting life was a slow but upward struggle. The conception, the aim, the end, were not only the noblest the world has known, but constitute the one abiding revelation of God.

Jesus discloses this the moment he begins his preaching and turns to the interpretation of the old economy. With a word he strips off the husk. He sweeps aside the transient and the incomplete, and sets forth in perpetual validity the enduring truth. Is it a question of the relation of man and

woman in divorce or adultery? "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Is it a question of one's enemy, or how he is to be regarded? "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Is it a question of the sabbath? "The sabbath was made for man, and not man for the sabbath." Is it of Jerusalem and the temple? "God is a spirit, and they that worship him must worship him in spirit and in truth."[4] Thus, as Augustine said, "the New Testament lies hidden in the Old, and the Old Testament is opened out in the New;" and as the rabbis declare: "All the prophets prophesied only of the Messiah."

So it comes to pass that the precepts and models of the New Testament may often present to us what seem counsels of perfection, a pattern of an ideal Christian life far beyond the possibility of our attainment, while, on the other hand, in the childhood of our faith, when the strong meat of the Word is beyond us and we need the milk for babes, the stories and the prayers, the psalms and the confessions, of the Old Testament speak more directly to our hearts, and, as experience has so often shown, start impulses of life and minister consolations which open for us a way of courage and of attainment that otherwise were closed. We have no occasion to apologize for the Old Testament. We leave the difficulties of its history and its composition to the studies of the scholars. We take it for what it has always been, the story and the instrument of God's revelation of himself to a sinful and sorrowful world of men in the darkness of their transgression and the hopelessness of a life shut out from God by the consciousness of their own helplessness and guilt. To such it comes as not only a story of God striving to lift men to himself, with the possibility of occasional attainment on the part of some patriarch or saint, but also of God's

[4] *Cf.* PROFESSOR VALETON, *Christus und das Alte Testament* (p. 18): "Through him every part of Scripture falls into its proper place; the small, perhaps long overvalued, becomes small; the great, perhaps like the cornerstone chosen of God, but only disregarded by men, becomes great. He brings life and movement; he brings κρίσις; the Scriptures are 'fulfilled.'"

gracious condescension to the multitude of men like ourselves, not willing that any should perish, and from the beginning seeking to save that which is lost. It was an old and far-away world, but one lying strangely near to our own in its needs, its sorrows, its temptations—one through which the living God, in finding a method of speech to it, has spoken of pardon and of life to the men of all time.

ANGEL.—Melozzo da Forli

A SUGGESTION TOWARD A RATIONAL BIBLE-SCHOOL CURRICULUM.

By Professor George W. Pease,
Bible Normal College, Springfield, Mass.

This paper aims to present some suggestions looking toward a solution of the problem of a rational curriculum for the Bible school. That this is an important problem no thoughtful person will deny; that it is one which has been very largely neglected by educators is only too apparent, even to the superficial student of Sunday-school work.

When we consider the fact that the religious instruction and training of children have to a very great extent been given over by parents to the Bible school, and that into these schools, established in every hamlet, village, town, and city of our land, are gathered from Sunday to Sunday more than twelve millions of scholars, the importance of the problem of providing such a course of training as shall produce the best moral and spiritual result becomes evident. That this field, white already unto the harvest, ought to attract the attention of our educational experts is a matter requiring no proof; that it has not at the present writing attracted to any extent such expert attention is a matter for wonder. The writer desires to put forth, in a tentative way, a curriculum in outline, in the hope that it may not only prove stimulating and suggestive to those who are already students of the subject, but that it may also attract many others to the study of the problem.

In the preparation of any Bible-school curriculum a number of principles, long recognized in secular school work, must be kept in mind. The first of these is that there must be a gradation in the matter presented as well as in the method of its presentation. That the same material should be presented to all scholars of the Bible school, young and old, with only a difference in the mode or method of treatment, is a fallacy which has hindered progress for many years. Another principle is that the course must be organic, the work in each department of the school having a close relation to the work in the

next higher and lower departments. Just as the work of the kindergarten must relate itself accurately to that of the primary school, and the primary work to that of the grammar school, and so on to the university, so must the work of the primary department of the Bible school relate itself to that of the junior department, and that of the latter to the intermediate, and so on to the adult department. Where this principle is lost sight of in secular school work there is loss of energy; where the same conditions prevail in the Bible school there is a similar loss. The last principle is that the course must be comprehensive, a system which shall include all the elements essential to an understanding of the divine revelation to man.

The sources of material for such a course are abundant and would include God's revelation to man through nature, the Bible, human character, missionary history, and religions other than the Christian. That all of these sources should be drawn upon will be clear if we keep in mind the real purpose of the Bible school — the formation of the highest type of Christian character. The Bible school, although called a *Bible* school, is not primarily for the study of the Bible; such study is only a means to an end, and should be supplemented by a study of such other revelations of God to man as will aid in the ultimate purpose of the school — character formation.

The conditions under which the work in the average school must necessarily be done, and the many limitations to that work, must be kept in mind by the student in all attempts to apply accepted educational principles to the Bible school. But realizing to the fullest degree the hard conditions imposed, and the many limitations presented, there seems to be a great opportunity at the present time to do a much better, more thorough and permanent work in our Bible schools than has ever been done in the past.

The great majority of the schools are divided into at least three departments, the primary, intermediate, and senior or adult. The larger and more carefully organized schools are usually divided into five teaching departments: (1) the primary, five grades, age of scholars four to nine years; (2) the junior, four grades, age of scholars nine to thirteen years; (3) the intermediate, four grades, age of scholars thirteen to seventeen years; (4) the senior, four grades, age of scholars seventeen to twenty-one years; and (5) the adult, including all from twenty-one years of age upward. This classification will be followed in the present paper.

PART I.

CHILDHOOD PERIOD. THE PRIMARY DEPARTMENT.

In this department there would be five grades, the first two, A and B, forming the kindergarten section of the department, and the last three, C, D, and E, the primary section.

The interests[1] of this period are centered in natural phenomena, motion, animals, and in the use and action of objects rather than in the qualities of the same. The greatest literary interest seems to be in fairy and folk-lore stories, the actions and names of the actors being the center of attraction. There is a general interest in matters theological by the age of seven, the child's conceptions being anthropomorphic and sensuous. The interests of the early part of this period seem to call for the presentation of material drawn from nature rather than from the Bible, and presented in such a way as to lead the child's mind naturally to God as the creator and preserver of all things. In the latter part of the period, when the home means more to the child, another aspect of God, the fatherhood of God, may be simply presented. For this presentation, bearing in mind the dominant literary interest of the child, the material would be drawn largely from the Old Testament.

The following course for this department is suggested. The outline for the first primary year, Grade C, is given in full, and the lessons for the first section of that year are presented as a suggestion in the line of teacher's helps, and also to illustrate the method of developing a topic.

PRIMARY COURSE.

1. Basal principles.
   a) Course *topical.*
   b) Selected moral-religious truths.
      (1) Organically related to one another—series.
      (2) Graded to meet the needs of the children.
      (3) Adapted to the interests of childhood.
2. Sources of material.
   a) Grades A and B—kindergarten section—four to six years of age.
      Nature—first interest; greatest interest; easiest road to God.
   b) Grades C, D, and E—primary section—six to nine years of age.
      Nature.
      Bible—Old and New Testaments.
      Missionary history.

[1] See the studies of SULLY, DAVIS, BARNES, HALL, SHAW, MRS. BARNES, and BROWN.

3. General outline of courses.

a) Grades A and B. General subject: God the Workman. All nature revealing God's: (*a*) power, (*b*) wisdom, (*c*) love, (*d*) rule; which serve as a basis for: (*a*) reverence, (*b*) trust, (*c*) love—thankfulness, (*d*) unity and obedience.

b) Grades C, D, and E. General subject: God the Loving Father.

(1) Grade C. God the Loving Father—providing for his children's needs.

Sec. 1. Providing care. Lessons: (1) Caring for all nature. (2) Caring for Elijah. (3) Caring for Moses. (4) Caring for Ishmael and Hagar. (5) Caring for many people—story of the Israelites in the wilderness. (6) Caring for us. (7) Helping God care for all. (8) Review.

Sec. 2. Providing help. Lessons: (9) Unseen helpers. (10) Helping Peter. (11) Helping Naaman. (12) Helping the Shunamite widow. (13) Helping the many—story of Israel at the Red Sea. (14) Helping us. (15) Our helping others. (16) Review.

Sec. 3. Providing protection. Lessons: (17) Protecting Daniel. (18) Protecting David. (19) Protecting Joseph—in Palestine. (20) Protecting Joseph—in Egypt. (21) Protecting many—story of the clouds at the Red Sea crossing. (22) Protecting us. (23) Our protecting others. (24) Review. (25) The twenty-third psalm—taught and memorized.

Sec. 4. Providing a home. Lessons: (26) Elijah taken home. (27) Moses taken home. (28) The home beautiful. (29) Who shall live there. (30) A home for all. (31) Jesus going before. (32) A home for me. (33) Review.

Sec. 5. Providing a guide-book. Lessons: (34) The need of a guide. (35) Moses guiding the people. (36) Samuel guiding the people. (37) Beginnings of the guide-book. (38) Completion of the guide-book. (39) A guide for all. (40) A guide for me. (41) Review. (42) The Lord's Prayer—taught and memorized.

Sec. 6. Providing a helper. Lessons: (43) The coming of the helper. (44) Early life of the helper. (45) Helping the needy—forgiving. (46) Helping the needy—guiding. (47) Helping the needy—strengthening. (48) A helper for all. (49) My helper. (50) Review.

The other two Sundays of the year are given to an Easter and a Christmas lesson.

(2) Grade D. God the Loving Father—providing wise laws for his children.

Sec. 1. Laws concerning the child's self.

Sec. 2. Laws concerning the child's relations to others.

Sec. 3. Laws concerning the child's relations to God.

In these three sections there would be presented some of the homely but most important ethical truths, and their application to the child life indicated; also, some of the simpler truths concerning God and his children's attitude toward him.

(3) Grade E. God the Loving Father—providing guidance and help for his children.

Sec. 1. The teachings of Jesus.

Sec. 2. The works of Jesus.

These two sections should be woven together in the teaching, not separately presented.

Memory work of the various grades: Grade C, the twenty-third psalm, the Lord's Prayer; Grade D, the Ten Commandments (shortened form); Grade E, the Beatitudes.

4. Teachers' outlines for the first section—Lessons 1–8. Grade C.

Lesson 1. Caring for all nature.

Lesson material: For story—Gen. 1:1, 31; 2:1–3; Ps. 104:10–24; Gen. 8:22; 9:12–17. For study—Gen. 1:1–31; 2:4–25.

Illustrative material and suggestions: Pictures—"By the River Side" and "The Shepherdess," by Le Rolle; "The Sower" and "The Rainbow," by Millet; "Forests," "The Song Sparrow," "The Gray Squirrel," Nature Study Publishing Co. Blackboard—Draw a circle for the "great round ball on which we live," and print the memory verse around it.

Connecting links: Review (by questions so far as possible) enough of the work of the preceding grades to revive the memories of God's power, wisdom, and love in caring for the birds, the flowers, the animals, etc. In these other classes (Grades A and B) you have learned about the power, wisdom, and love of God as seen in nature, as you have studied the birds, the flowers, the animals, the trees, etc. Now we are to learn more about God through the beautiful stories which we have about him in the book called the Bible. Today we have the story of a wonderful promise God made to man—a promise about his care for all the world.

Preparation: Question as to the child's love for growing plants, for birds, animals, etc. His love shown by the care given them. When a new pet is given do we promise to care for it? Do we always keep the promise? Ought we to keep it? We have a beautiful story today of a promise God made to man long, long ago, which he has kept perfectly all these long years. And he has given us something to help us remember the promise.

Presentation: Present the story matter in the following detail:

(1) God the creator. (*a*) Making the heavens and the earth. (*b*) Everything pronounced good. (*c*) Resting and blessing the seventh day.

(2) God caring for all things. (*a*) Providing springs to supply water. (*b*) Providing grass for the cattle. (*c*) Providing homes for the birds and animals. (*d*) Providing food for all.

(3) God's wonderful promise of care. (*a*) The promise — seed time and harvest to continue. (*b*) The promise made for all — men and animals. (*c*) The rainbow — a memory sign for us. (*d*) God's goodness in thus promising. (*e*) God's faithfulness in keeping the promise.

Desired results (impressions): Reviving of the impressions gained in the two preceding Grades A and B, concerning God's power, wisdom, and goodness. A crystallizing of these impressions into the one impression — God's care for all things. A strengthening of the child's trust in God's promises. The rainbow now a phenomenon with meaning.

Memory verse: "The earth is full of the lovingkindness of the Lord," Ps. 33 : 5*b*.

Lesson 2. Caring for Elijah.

Lesson material: For story — 1 Kings 17 : 1–16; James 5 : 17, 18. For study — Heb. 11 : 32–34; 1 Kings 18 : 2*b*–6; 19 : 1–8; Gen. 41 : 29–31, 46–49, 53–57; "Men of the Bible" series, *Elijah*, pp. 19–39; *Hours with the Bible*, by Geikie, Vol. III, pp. 47–50.

Illustrative material and suggestions: Pictures — "Elijah Fed by the Ravens," by Allston; pictures of ravens. Blackboard — Sketch scene at Cherith — mountains, trees, brook, etc.; sketch scene at Zarephath — walls and gate of the city, path leading to the gate, etc.

Connecting links: We have seen how God cares for the birds, animals, flowers, and all nature. We have a story today showing how God cared for one of his servants, a man named Elijah.

Preparation: Recall the picture of the birds bringing food to their young. God teaches them to do this. He also provides the food for them. He also provides food for man. Sunshine and rain needed to supply man with food. Results if the rain stops — a *famine*. Our story today about a time when the rain stopped — a time of famine, and how God cared for one of his servants during that time.

Presentation: Present the story matter in the following detail:

(1) Elijah the messenger of God. (*a*) General appearance — dress, looks, etc. (*b*) Sudden appearance before King Ahab. (*c*) The message from God to the king. (*d*) Why the famine was to be sent.

(2) The famine — description.

(3) God's care for Elijah during the famine. (*a*) At the brook Cherith. Elijah obeys God and camps at the brook Cherith. The brook furnishes water. The ravens — *sent by God* — bring food. Elijah's trust — God's care. (*b*) At the city of Zarephath. Elijah obeys God and journeys to Zarephath. The poor widow

and her trouble. Elijah's request and the woman's answer. The promise of God through Elijah his messenger. The promise kept — Elijah and the poor widow cared for. Elijah's trust — God's care.

Desired results (impressions): Reviving and deepening of the impression of God's control of all things; his power to do all things; uses the raven to do his will. God loved Elijah; Elijah trusted God; God cared for Elijah. God's love the same today as in the time of Elijah. We must trust as Elijah did.

Memory verse: "The Lord is good," Ps. 34 : 8.

Lesson 3. Caring for Moses.

Lesson material: For story — Exod. 1 : 22—2 : 10; Acts 7 : 17–21; Heb. 11 : 23. For study — Exod. 1 : 8–20; Matt. 2 : 13–15, 19–21; 2 Kings 11 : 1–3; Ps. 33 : 10–22; "Men of the Bible" series, *Moses*, pp. 1–20.

Illustrative material and suggestions: Pictures — "Moses Hidden by his Mother," by Düsseldorf; "Moses Found by Pharaoh's Daughter," by Shopin; "The Finding of Moses," by Delaroche; "Moses Exposed on the Nile," by Perrault. Blackboard — Print the memory verse in neat lettering and uncover when needed.

Connecting links: Review last lesson. We have seen that God cares for men — for his messengers. But God also cares for others. Our story today is how God cared for a little baby boy.

Preparation: Recall home life and scenes. The baby in the home. The mother and father, brother and sister, love for the baby. The parents watch over the baby, care for it, and protect it from all harm. Our story today is about a little baby boy and the wonderful way in which he was kept from harm.

Presentation: Present the story matter in the following detail:

(1) The Hebrews in Egypt. (*a*) Their great numbers. (*b*) Their heavy burdens; at work for the king. (*c*) The king's wickedness in oppressing them.

(2) The wicked command of the king. (*a*) Intended to prevent the increase of the Hebrews. (*b*) The spies sent to watch the Hebrews.

(3) The birth of the baby. (*a*) The parents' joy. (*b*) Joy of the brother and sister, Aaron and Miriam. (*c*) Sorrow in the thought of the king's wicked command.

(4) The plan to save the baby. (*a*) The making of the basket of bulrushes. (*b*) The careful placing of the baby in the basket. (*c*) Setting the basket afloat on the Nile. (*d*) The mother's *trust in God* and prayer to him. (*e*) The watch of Miriam the sister.

(5) The baby saved and cared for. (*a*) The princess with her attendants comes to bathe in the river. (*b*) The baby is discovered and

saved. (*c*) The mother called and given the baby to nurse. (*d*) The return home.

(6) The thankfulness of all in the home for *God's wonderful care.*

Desired results (impressions): Strengthening of the impression already gained of God's control of all things; not limited to the use of one class of agents; here he uses people to do his will. God's love leads him to care for those in need. The parents of Moses trusted in God just as Elijah did; they did all they could to help; and God cared for their precious baby Moses. We must trust in God's care and do all we can to help him in caring for all.

Memory verse: "The Lord is good,'" Ps. 34 : 8.

Lesson 4. Caring for Ishmael and Hagar.

Lesson material: For story — Gen. 21 : 8–20. For study — Gen. 16 : 1–16; 1 Kings 19 : 1–8; "Men of the Bible" series, *Abraham*, pp. 88–95.

Illustrative material and suggestions: Pictures — "Hagar and Ishmael in the Wilderness," by Murat; "Hagar and Ishmael in the Desert," by Coply; "Hagar and Ishmael," by Liska. Blackboard — Print the memory verse in neat lettering and uncover when needed. Sand-table: Present the desert scene; tents of Abraham in the distance; some small shrubs, concealed well.

Connecting links: Briefly review the last two lessons, comparing the ways in which God cared for Elijah and for Moses, the little baby boy. Our lesson today tells of God's care for an older boy and his mother who were lost in a desert.

Preparation: Describe a desert. Compare with some known barren land. Speak of the heat and the scarcity of water. Recall times when the children have taken long journeys on hot days — have become very thirsty. Show need of water to sustain life. Our story today is of a boy and his mother traveling in the desert, and how God cared for them.

Presentation: Present the story matter in the following detail:

(1) The great chief Abraham. (*a*) His home and household — description. (*b*) His two sons, Ishmael and Isaac. (*c*) Abraham and Hagar plan for Hagar's journey.

(2) The departure for Egypt — Hagar's old home. (*a*) Preparations — securing of food, drink, etc. (*b*) The start early in the morning. (*c*) The journey as far as the desert.

(3) In the desert. (*a*) The barren country, the heat, the difficulties of travel. (*b*) At last the drinking water all used. (*c*) Ishmael's cry. (*d*) Hagar's prayer to God. (*e*) God hears the cry and the prayer. (*f*) God answers by *showing Hagar* the well of water.

(4) Hagar's and Ishmael's thankfulness to God for his care.

Desired results (impressions): Deepening of the impression of God's knowledge of our needs, and of his love which leads him to care for

those in need. Elijah trusted God and was cared for; the parents of Moses trusted God, and their baby was cared for; Hagar trusted God and prayed to him, and he cared for her boy and herself in the desert. He cared for them by *guiding* the mother. God hears prayer today and cares for those who trust him. We must trust him and pray for his care.

Memory verse: "The Lord is good," Ps. 34:8.

Lesson 5. Caring for many people.

Lesson material: For story—Exod. 16:1–36; 17:1–6; Numb. 20:1–11; Josh. 5:12. For study—Deut. 8:3; Numb. 11:4–9; Matt. 15:32; article "Manna" in *Bible Dictionary; Hours with the Bible*, by Geikie, Vol. II, pp. 120–28.

Illustrative material and suggestions: Pictures—"Moses Striking the Rock," by Raphael; "Water-Carriers;" "The Caravan in the Desert." Blackboard—Desert scene; mountains in the background; plains dotted with tents. Print the words of the memory verse of preceding lessons over the scene. At the close of the lesson add the words *to all*, making the new memory verse (see Ps. 145:9), and underneath the picture print the words (recalled from the children) *Elijah, Moses, Ishmael, Many People.*

Connecting links: Review briefly the last lesson. We have seen how God in different ways cared for one of his servants, Elijah; for a little baby boy, Moses; and for a boy and his mother, Ishmael and Hagar, who were lost in the desert. But God can care for a great many just as easily as he can for one, and our story today tells of his care for a great many people.

Preparation: Recall to mind what the class knows of a desert (review the last lesson for this). Question upon a journey some of the class may have taken. What was needed in traveling? Food and drink. Sometimes we can stop at stations and get food, but at other times we have to take a supply with us. What would happen if the supply of food and drink gave out? Our story today is about how God cared for a great many people who were traveling in the desert when their supply of food and drink gave out.

Presentation: Present the story matter in the following detail:

(1) The Hebrews in Egypt. (*a*) Their great numbers. (*b*) The oppression by the wicked Egyptian king. (*c*) God's plan for their deliverance. (*d*) Moses appointed their leader and guide. (*e*) He gives directions about the journey.

(2) The preparations for the journey. (*a*) They gather together all their possessions—flocks, herds, household goods, etc. (*b*) They prepare large quantities of food, many skins of water. (*c*) Their final preparations; last meal; during the night ready for an early start.

(3) The journey. (*a*) The great numbers who started. (*b*) The difficulties of the journey. (*c*) God's care given — protection, guidance, at Marah, etc.

(4) In the wilderness or desert. (*a*) The bread gives out. (*b*) They murmur against Moses. (*c*) God's promise of food. (*d*) The wonderful supply of manna. (*e*) The manna given until they come to the end of their long journey. (*f*) The memory portion. (*g*) The water brought from the rock at Rephidim.

Desired results (impressions): Widening and deepening of the impression of God's care and control to include all people. The largeness of God's love — not confined to a few nor to any one class of people. Our love in helpfulness must not be given to a few only, but must go out toward all.

Memory verse: "The Lord is good to all," Ps. 145 : 9.

Lesson 6. Caring for us.

Lesson material: For story — Matt. 6 : 25–32; 10 : 29–31; Pss. 34 : 10*b*; 107 : 1. For study — Luke 12 : 22–30; Pss. 145 : 8–21; 107 : 35–38; Phil. 4 : 19.

Illustrative material and suggestions: Pictures — "Swallows" and "Sparrows," by M. Laux; "Apple Blossoms," "Golden Rod," "Iris," "Ruby-Throated Humming Birds," "Bluebird," "Robin," Nature Study Publishing Co.; "The Angelus," by Millet. Blackboard — Print the memory verse in neat lettering and uncover when needed.

Connecting links: Briefly review the preceding lessons, recalling the ways in which God cared for the different ones. He cared not for the few, but for the many; not for men alone, but for children, boys and girls, and women. Will God care for us as he did for those about whom we have been studying? Our lesson today will answer this question.

Preparation: Speak of the parents' care for different things in the home. To what do they give the most care? How strange it would be not to care for what we love best. Our story today tells us something more about God's love — of his care, and of what he has promised to do.

Presentation: Present the story matter in the following detail:

(1) God's care for the birds. (*a*) The great number of birds of all kinds. (*b*) They do not sow, nor reap, nor gather into barns. (*c*) God knows their needs, continually thinks of them, and supplies them with food.

(2) God's care for the flowers. (*a*) The great variety of flowers. (*b*) They do not toil nor spin. (*c*) They live but a little while. (*d*) But are made very beautiful by God.

(3) God's love for us. (*a*) We are of more value than all the birds and flowers. (*b*) God knows all about us. (*c*) He never forgets us.

(*d*) He wants us to trust him. (*e*) He promises to care for us in every way.

(4) Our thankfulness to God for all his goodness — use here the "Angelus" picture. (*a*) For food, clothing, shelter. (*b*) For parents and teachers. (*c*) For companions, books, etc.

Desired results (ideas): A clear idea of the goodness of God in *caring for each one.* A clear recognition of the fact that God promises to care for each one. An outgoing of the child's nature in a personal *trust* in God for all things, and thankfulness to him for his many blessings.

Memory verse: "He careth for you," 1 Pet. 5:7*b*.

Lesson 7. Helping God care for all.

Lesson material: For story — Prov. 12:10*a*; Gen. 24:19, 20, 31, 32; Exod. 2:16, 17; 3:1; Ps. 23:2*a*; Luke 6:35, 36.

Illustrative material and suggestions: Pictures — "The Pet Bird," by von Bremen; "At the Watering Trough," by Dagnan-Bouveret; "Feeding the Hens," by Millet; "The Sheepfold," by Pierce; "Kiss Me," by Holmes. Blackboard — Print the memory verse in neat lettering and uncover when needed.

Connecting links: We have had many lessons, many stories, which show us that God cares for all things. But he does not do this work all alone; he has helpers. In our story today we shall learn something about his helpers.

Preparation: Question concerning the children's interest in the things in their own homes. Do they take care of their own things? Do they help mother and father take care of their things? Why do they do this? (Love.) Do mother and father like to have them do this? Our story today is about our heavenly Father and what he wants his children to do for him.

Presentation: Present the story matter in the following detail:

(1) People who love God show their love. (*a*) They remember his care for all things. (*b*) They are kind to all. (*c*) By so doing they are like God — they help him

(2) Helping in the care of animals. (*a*) Rebekah and Laban caring for the camels — giving food and drink and shelter. (*b*) Moses caring for his flock — leading them to food and drink provided by God. (*c*) David caring for his flock — giving them food and drink and rest.

(3) Helping in the care of people. (*a*) The poor widow helping God care for Elijah. (Review from Lesson 2.) She gave what she had. God used what she gave. God gave her much more. (*b*) Miriam helping God care for Moses. (Review from Lesson 3.) Miriam watching baby Moses. She asks the princess if she shall call a nurse. She calls the baby's mother to be the nurse.

(4) We must help in the care of all. (*a*) God cares for all—is kind to all. (*b*) We are his children. (*c*) We must try to be like him. (*d*) We must help in the care for all and be kind to all.

Desired results (ideas linked with desire): Reviving in consciousness the thought of God's universal care—extending to all living things. He is our Father; we are his children. This is one way of showing to him our love and thankfulness.

Memory verse: "Love . . . . is kind," 1 Cor. 13:4*a*.

Lesson 8. Review.

Plan: Try to lead each child to express himself freely—in his own words and in his own way and order—along the following lines:

(1) The need of care for all.
(2) Different ways in which God cared for people.
(3) The love of God in caring for all.
(4) What God has done for each child.
(5) The love of God—personal—for each child.
(6) Our thankfulness to God.
(7) Our thankfulness and love shown by helping God—by trying to be like him—by being kind to all.
(8) Ways in which each may have helped God.

In connection with the above plan of developing the review thought use the pictures and blackboard when needed.

Desired results: Correcting any wrong impressions which may have been received. Making permanent the right impressions and ideas gained, by a free expression of such on the part of each child. Strengthening of the *desire* to help in caring for all by suggestions from the class and the teacher.

In presenting such a course to the child mind the teacher must constantly consider the stage of development of the children and appeal to the senses largely, and also to the imagination, for which activity, however, an objective basis should be supplied. One must beware of presenting generalizations and abstractions. The true and the good are to be given concretely, the story matter being presented as a unit and the child led by slow, easy steps to a clear perception of definite aspects of such truths as are within his comprehension and which seem to be called for by his condition. The teaching should be as indirect as possible, the child's mind being led more by suggestion than by direct statements. Conscience, which is but slightly developed during this period, should not be depended upon as an important factor in the child's religious education; habit, the result of imitation of environment, and the power of suggestions presented by the teacher being the determining factor.

PART II.

BOYHOOD PERIOD. THE JUNIOR DEPARTMENT.

In this department there would be four grades, the children remaining in each grade one year.

During this period the interest in natural phenomena, *i. e.*, science, continues. The idea of law which the boy gains from his science studies may be used to help him understand that law also reigns in human affairs, and that God is ruling the nations as well as nature. The relation of God's laws in the sphere of human nature to his blessings may also be in a measure understood by means of the analogous relation between natural laws and their penalties. The dominant literary interest[2] changes from the fairy and folk-lore story to that of history, in which the "main interest . . . . follows the strong lines of action and asks for a clear presentation of persons, places, relations of cause and effect; to which may be added in due but slight proportion, time, ethics, expansive detail." Professor Wissler's study[3] indicates that the children are most interested at this period in stories of life, and in those which have a definite moral content, the force of which will be felt and appreciated. He also found that the complete narrative makes a lasting impression, while the story in outline is treated as uninteresting. This, then, seems to be the period in which to present the great historical events recorded in the Old and New Testaments, and also a selected number of events in the development of the kingdom of God since the time of the apostles. In this presentation care must be taken to make the persons, places, and causes and effects stand out prominently, that the child's interest may be gained and held; and also to have each lesson a complete narrative, that the unity of the matter may make its own impression.

JUNIOR COURSE.

1. Basal principles.
   - *a*) Course *historical.*
   - *b*) Selected matter.
     - (1) Organically related (historically).
     - (2) Suggested moral-religious truths adapted to the needs of the children.
     - (3) Adapted in form to the interests of boyhood and girlhood.
2. Sources of material.
   - *a*) Bible—Old and New Testaments.
   - *b*) Missionary literature.

[2] BARNES, *Studies in Education*, p. 47. [3] *Pedagogical Seminary*, Vol. V, p. 523.

3. General outline of courses.

General subject for the four years: God the World-Ruler.

a) Grade A, nine to ten years.

Subject: God the World-Ruler — ruling and blessing a people.

Sec. 1. The story of ancient Israel.
Sec. 2. The story of the Judges.
Sec. 3. The story of the great kingdoms.
Sec. 4. The story of the smaller kingdoms.
Sec. 5. The story of the exile.
Sec. 6. The story of the return and new settlement.

The Old Testament books are to be studied as follows: With sec. 1, the Hexateuch; with sec. 2, Judges and Ruth; with secs. 3 and 4, Samuel, Kings, Chronicles; with secs. 5 and 6, Ezra, Nehemiah, Esther. In separate groups, but related to the times: the books of song and wisdom — Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon; the books of the great teachers — major prophets, minor prophets.

Memory work: The Ten Commandments in full; Pss. 1 and 19. Other work as the school may elect.

b) Grade B, ten to eleven years.

Subject: God the World-Ruler — ruling and blessing the nations.

Sec. 1. The story of Jesus, the nations' greatest teacher and helper. (1) Jesus' boyhood. (2) Jesus the teacher. (3) Jesus the worker. (4) Jesus the king.

The New Testament books studied with the above: the four gospels.

Memory work: The Sermon on the Mount.

c) Grade C, eleven to twelve years.

Subject: God the World-Ruler — ruling and blessing the nations (continued).

Sec. 2. The story of the first great teachers and missionaries. (1) Working in Jerusalem. (2) Working in Samaria. (3) Working in Syria. (4) Working in Asia Minor. (5) Working in Europe.

The New Testament books studied with the above: the book of Acts, the epistles of Paul, James, Peter, John, and Jude, and the book of Revelation.

Memory work: 1 Corinthians, chap. 13, and other work as the school may elect.

d) Grade D, twelve to thirteen years.

Subject: God the World-Ruler — ruling and blessing the world.

Sec. 1. The story of the great teachers and missionaries to the time of the Reformation.

Sec. 2. The story of the great teachers and missionaries of modern times.

Memory work: Songs of the church, and such other matter as the school may elect.

In teaching the historical lessons indicated in the above course we must continue to appeal to the senses. Pictures, blackboard sketches and diagrams, maps, and other illustrative aids must be freely used. The use of some objective aid is especially called for in attempting to give the child any clear conception of the time periods studied and the chronological sequence of the lessons, as his time sense is still weak. As verbal memory is strong during this period, the names of the books of the Bible, with certain facts concerning each one, together with various choice selections from those books, should be stored away in the memory. Whatever is selected to be thus memorized should be chosen with a view to its usefulness in further Bible study or for its moral-religious content. Taken as a whole, the teaching of this period should give the boy a fairly clear idea that God is *law*, as the childhood period ought to impress him with the fact that God is *love*.

PART III.

YOUTH PERIOD. INTERMEDIATE DEPARTMENT.

There are four grades or divisions in this department, a year being spent in each.

The interests of the period are varied and strong. Theologically it is a time of strong convictions, most conversions occurring at its close, or about the age of sixteen.[4] It is the great ideal-forming period, when many and varied plans for the future are made.[5] The predominant literary interest seems to be in legendary heroes, pioneers, and heroes in history, with a strong interest in the social side of historical study. These facts seem to point to the use of biographical matter as that best adapted to the ends in view and the conditions of the youth, and especially to the presentation of the life and work of the ideal God-man, Jesus the Christ, the perfect type of a self-sacrificing, self-denying, complete manhood. The presentation in concrete form of the essential elements of an ideal human character will tend to stir the emotional side of the youth's nature and eventually win him to a natural expression of allegiance to Him who combines all these elements in his person — the typical man, Jesus.

[4] STARBUCK, quoted by LANCASTER, *Pedagogical Seminary*, Vol. V, p. 65.

[5] LANCASTER, "Psychology and Pedagogy of Adolescence," *Pedagogical Seminary*, Vol. V, pp. 80 ff.

INTERMEDIATE COURSE.

1. Basal principles.
   a) Course *biographical.*
   b) Selected matter.
      (1) Organically related—parts to the whole.
      (2) Suggested moral-religious truths adapted to the needs of the scholars.
      (3) Adapted in form to the interests of youth.
2. Sources of material.
   a) Bible—Old and New Testaments.
   b) Biographical literature.
3. Outline of courses.
   General subject: Great Men and Women and their Deeds. (Revealing God in human character.)
   a) First year, pupils thirteen to fourteen years of age.
      Sec. 1. Great men and women of the Old Testament.
      Sec. 2. Memory work: Selections from the writings of these characters.
   b) Second year, pupils fourteen to fifteen years of age.
      Sec. 1. Great men and women of the New Testament. (1) The life of Jesus the Christ.
      Sec. 2. Memory work: Selections from the recorded sayings of Jesus.
   c) Third year, pupils fifteen to sixteen years of age.
      Sec. 1. Great men and women of the New Testament (continued). (2) The lives of the apostles. (3) Other men and women of apostolic times.
      Sec. 2. Memory work: Selections from the writings of these characters.
   d) Fourth year, pupils sixteen to seventeen years of age.
      Sec. 1. Great men and women of post-apostolic times. (1) Great men and women of the early church. (2) Great men and women of modern missions. (3) Great men and women in the world's service.
      Sec. 2. Memory work: Selections from the writings of these characters.

During this period there is a great increase in vitality and energy, the emotional activity being especially strong. This activity is bound to objectify itself in some way, and much of the future welfare of the youth depends upon a right outlet. In presenting the biographical lessons outlined above, the teacher should seek to emphasize those elements in the characters studied which tend to objectify themselves in social service, that thus the scholars in forming their ideals may see clearly that the highest type of Christian character is that expressed

in the life of Jesus, who "came not to be ministered unto, but to minister." Such a method of presentation will also suggestively guide the pupils' activities into the most helpful channels. As the verbal memory is still strong, the memorizing of carefully selected material should be continued. The power of inference develops strongly at this time and should be actively engaged by the teacher, who should lead the youth to do his own reasoning and his own moralizing. The Bible schools, past and present, have suffered from *too much moralizing on the part of the teacher*. Conscience is developing, and in this period is an important factor in religious education, and should be appealed to as much as possible. At the same time we must remember that it is a very uncertain quantity, seeming well developed in some and sadly lacking in development in others.

PART IV.

EARLY MANHOOD AND WOMANHOOD PERIOD. SENIOR DEPARTMENT.

In this department there are four grades or divisions, one year being spent in each.

Many of the characteristics of earlier periods continue their development in this, while others lose their strength. Religion[6] becomes full of meaning, and after a period of doubt, more or less prolonged and severe, becomes crystallized into fixed principles of conduct toward God and man. All the mental powers at this time should be fairly well developed. This seems to be the period in which to present the Christian religion in its genesis and growth, together with its fundamental truths, and such evidence for its divine character as shall give to the young man a reason for his faith.

SENIOR COURSE.

1. Basal principles.
   a) Course *philosophical*.
   b) Selected matter.
      (1) Organically related—a system of truth in its genesis and growth.
      (2) Suggested moral-religious truths designed to meet the needs of the students.
      (3) Adapted in form to the interests and powers of young manhood.
2. Sources of material.
   a) Bible—Old and New Testaments.
   b) Special literature bearing on the subjects studied.

[6] LANCASTER, "Psychology and Pedagogy of Adolescence," *Pedagogical Seminary*, Vol. V, pp. 61 ff.

3. Outline of courses.

General subject: The Christian and Other Great Religions of the World. (Revealing God the source and giver of truth.)

a) First year, pupils seventeen to eighteen years of age.

General subject: The Christian religion.

Sec. 1. Its development. (1) Genesis and growth in apostolic times. (2) From apostolic times to the Reformation. (3) From the Reformation to the present time. (Including denominational church history.)

b) Second year, pupils eighteen to nineteen years of age.

General subject: The Christian religion (continued).

Sec. 2. Its evidences.

Sec. 3. Its sacred books.

c) Third year, pupils nineteen to twenty years of age.

General subject: The Christian religion (continued).

Sec. 4. Its fundamental truths. (1) Relating to God. (2) Relating to the individual. (3) Relating to society.

d) Fourth year, pupils twenty to twenty-one years of age.

General subject: Other great religions of the world.

Sec. 1. Zoroastrianism.

Sec. 2. Brahmanism and Hinduism.

Sec. 3. Buddhism.

Sec. 4. Confucianism.

Sec. 5. Mohammedanism.

PART V.

MANHOOD AND WOMANHOOD PERIOD. ADULT DEPARTMENT.

In this department the various classes study such subjects as will prove the most helpful and interesting, all the work in this department being elective. Courses like the following are suggested:

(1) Old Testament Prophecy.
(2) The Bible as Literature.
(3) The Social Teachings of Jesus.
(4) The Social Teachings of the Apostles.
(5) The Wisdom Literature of the Bible.
(6) The Composition of the Bible.
(7) The History of Modern Missions.
(8) Development of Religious Thought in the Old Testament.
(9) Development of Religious Thought in the New Testament.

SUMMARY.

THE PRIMARY DEPARTMENT.

KINDERGARTEN GRADES.

Source of material: *Nature.*

The teaching a revelation of *God the Workman.* Power, wisdom, love, rule; basis for reverence, trust, love, obedience.

PRIMARY GRADES.

Sources of material: Nature, *Bible*, missionary literature.

The teaching a revelation of *God the Loving Father.*

Sec. 1. Providing for his children's needs.
Sec. 2. Providing wise laws.
Sec. 3. Providing guidance and help.

JUNIOR DEPARTMENT.

Sources of material: *Bible*, missionary literature.

The teaching a revelation of *God the World-Ruler.*

Sec. 1. Ruling and blessing a people.
Sec. 2. Ruling and blessing the nations.
Sec. 3. Ruling and blessing the world.

INTERMEDIATE DEPARTMENT.

Sources of material: *Bible*, biographical literature.

The teaching a revelation of *God the Character-Former.*

Sec. 1. Biographies of Old Testament characters.
Sec. 2. Biographies of New Testament characters.
Sec. 3. Biographies of characters of post-apostolic times.

SENIOR DEPARTMENT.

Sources of material: *Bible, special literature.*

The teaching a revelation of *God the Source of Truth.*

Sec. 1. The Christian religion.
Sec. 2. Fundamental religious truths.
Sec. 3. The other great religions of the world.

ADULT DEPARTMENT.

Sources of material: *Bible, special literature.*

The teaching a revelation of *God the Eternal King.*

All work in this department elective. Each class elects such subjects as will be the most helpful and interesting.

That the curriculum here presented is crude the author is well aware; that it will meet with much opposition, especially from those who are wedded to the present International system of Bible lessons, is to be expected; that it may attract the attention of those who are

qualified to aid in the solution of the great problem, and enlist their sympathy, support, and thought in the preparation of something more nearly adequate to the need, is a thing for which all may earnestly hope. Speaking of the importance of this work of religious training, and the duty of the students of pedagogy thereto, Dr. A. Caswell Ellis says:[7]

The provisional arrangement, growing out of the abuses of religion and the other necessities of the time, by which religious training has been divorced from the schools and considered beyond the pale of pedagogical science, must soon give place to the inevitable demand of nature. However useful such a separation has been in bridging over periods of retrogression and bigotry in both religion and pedagogy, permanently to keep religious and secular education separated is doing violence to our souls and trying to tear apart what is by nature one. The old faculty psychology is gone, a brighter era of religious toleration seems near, and now *pedagogy must accept and own her whole field and face its problem of religious education squarely. To yield it longer to the theologians or to special providence is a criminal shirking of duty.*[8]

Whether the solution of this great question lies within the Bible-school system or the public-school system is for the future to determine; the obligation of pedagogical science to religious training must be clearly seen and definitely accepted by educators at the present time.

Very little work has been done in this direction, the following articles and books containing all that is known to me as bearing directly on the subject: A. CASWELL ELLIS, "The Sunday-School Work and Bible Study in the Light of Modern Pedagogy," in *Pedagogical Seminary*, IV, pp. 3 ff. WALTER E. HERVEY, "The Sunday Schools," in *Review of Reviews*, December, 1896. GEO. E. DAWSON, "Suggestions as to the Basis of a Sunday-School Curriculum," in *Transactions of the Illinois Society for Child Study*, Vol. IV, Nos. 1 and 2, pp. 10 ff. MARGARET J. HAVEN, *Bible Lessons for Beginners*, published under the auspices of the New Jersey Sunday School Association, at Trenton, N. J. MINA B. COLBURN, *A One Year's Course of Lessons for the Kindergarten Grade in the Sunday School*, privately printed for use in a New York church. FREDERICA BEARD, *The Kindergarten Sunday School*, published by the Pilgrim Press, Boston. FLORENCE U. PALMER, *One Year of Sunday-School Lessons for Young Children*, published by the Macmillan Co., New York. MARY E. HUTCHESON, "The New Education Series": *Primary Lessons for Church Sunday Schools*, published by the author, Columbus, O. LILLIE E. AFFOLTER AND F. E. BELDEN, *Bible Object Lessons and Songs for the Little Ones*, published by the Bible Kindergarten and Music Co., Chicago. MRS. WILSON, *Love, Light and Life for God's Children*, published in St. Louis. *International Primary Lessons*: an optional course for one year (1896) prepared under the auspices of the International Lesson Committee. *Bible Study Union Lessons*, published in Boston.

[7] *Pedagogical Seminary*, Vol. V, p. 195. [8] Italics mine.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VI — (*concluded*).

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

CHAPTER XIX.

TEACHINGS CONCERNING HUMILITY AND FORGIVENESS.

§ 80. The shekel in the fish's mouth.
Matt. 17:24–27. [Mark 9:33*a*.]
§ 81. Discourse on humility and forgiveness.
Matt., chap. 18. Mark 9:33–50. Luke 9:46–50.

¶ 195. **Notes on § 80, Matt. 17:24–27.**—Vs. 24, "Capernaum": see ¶ 98. "They that receive the half shekel": *i. e.*, those who collected the tax of about 30 cents paid by every Jew above the age of twenty for the support of the temple. These collectors are not to be confounded with the publicans; the latter collected money for the government. "Came to Peter": who was evidently (vs. 25) not with Jesus. Vs. 25, "He saith, Yea": showing that Jesus had been in the habit of paying the tax. But Peter spoke without appreciating an important matter involved in his answer, viz., the relation of Jesus as the founder of the kingdom of God to Jewish institutions. This Jesus now makes clear (1) by the questions of vs. 25, and (2) by the concession of vs. 27. The point of the questions evidently is that, by reason of his unique relation to the kingdom of God, he and his immediate followers are by right free from paying the tax. Not the subjects of the kingdom, but the household of the king are free from taxes. Vs. 27, "Lest we cause them to stumble": *i. e.*, hinder the Jews from entering the kingdom by causing them to think of us as opposed to the temple service. Jesus here illustrates a fixed principle of all reforms, viz., the avoidance of actions which are not absolutely essential for the success of the reform, and which, because easily misunderstood, and so arousing prejudice, would make it more difficult for others to join in the good movement.

He thereby illustrates in himself the humility which in the next chapter he teaches his disciples. Though greater than the temple, he pays the temple tax, that he may not put a hindrance in the way of others accepting him. Why the tax was not paid for all the disciples is a matter of no moment.

The coin in the fish's mouth is probably either an oriental expression for the value of the fish caught, or a modification of words of Jesus which themselves had that meaning. That a coin was literally so found is not said, and such a miracle would be quite unlike the other miracles of Jesus.

¶ 196. **Notes on § 81, Mark 9:33–50.**—Vss. 33–37. Luke states, what Mark implies, that the occasion of the words of Jesus was the selfish discussion among the Twelve as to who should be greatest, *i. e.*, have the most influential and honorable position in the kingdom which they believed Jesus would inaugurate. That they were ashamed of it appears in vs. 34, and that Jesus judged their spirit to have justified the most express correction appears in vs. 35. "If any man would be first": either a warning that he who (selfishly) desires the first place will find himself in reality at the bottom, or more probably an instruction that if one desires to be really first he can attain this only by becoming servant of all. Jesus was often obliged to correct selfish ambition in his immediate followers. See Matt. 20:26, 27; 23:11; Mark 10:43, 44; Luke 22:26. Vs. 36, "took a little child": a type of all that is unaggressive and unimportant in society. Vs. 37, "in my name": The motive of one's act gives the importance to the person one receives. One does not need to be important to be the representative of a great man. The humblest child could serve as such a representative of both Jesus and God. Hence there was no need of the disciples' struggling after preëminence, for their greatness would never lie in the honors and leadership they wanted, but in the fact that they would be received as the representatives of Jesus and God, and this honor the smallest child could share with them.

Vss. 38–41 are of the nature of a parenthesis containing an incident suggested by the teaching as to representing Jesus and God. "Master, we saw," etc.: Evidently the work of Jesus had attracted wide attention. "In thy name": Was he a disciple of Jesus? The Twelve thought not and so rebuked him. "Forbid him not": note the catholicity of Jesus as well as his confidence in humanity. Vs. 40 gives the opposite hemisphere of the truth stated in Matt. 10:30; but it should be noticed that this is said of one who actually engaged in

benefiting others, not of one who is simply inactive in opposition. Vs. 41; compare Matt. 10:42.

Vs. 42 is closely connected in thought with vs. 37. "Little ones": *i. e.*, children. "Cause to stumble": by intentionally making the Christian life more difficult to live. "It were better": indicating the dreadfulness of the sin of inducing a good man to do evil. Vs. 43 (see also vss. 45 and 47, and *cf.* Matt. 5:29, 30) sets forth the importance of choosing the highest good in life. It is better to lose a very valuable member of one's body than to let it cause one to do evil. Jesus is, of course, speaking thus strongly, not to establish a rule in life to be literally obeyed, but to convince people of the supreme worth of purity and godliness. "The unquenchable fire": a figure to express the fierceness and the continuance of the spiritual suffering of the one who chooses to cherish that which makes to his moral hurt. Vs. 48, "Their worm," etc.: another figure of suffering. Vss. 49, 50. Salt in these verses is the symbol of self-sacrifice which every disciple of Jesus must be ready to practice, and which is indispensable if men are to live together helpfully, and especially if they are to compose the kingdom of God. Not the selfish ambition of vs. 54, but love that serves and is ready to let another surpass one if necessary, is the preserver of true social life. In a society thus "salted" there will be peace (vs. 50).

¶ 197. **Notes on § 81, Matt. 18:1–35.**—Vss. 1–5 are not quite parallel to Mark 9:33–37, but emphasize the duty of one's possessing the child-nature, especially (vs. 4) the child's lack of selfish ambition to be greater than others. *Cf.* Mark 10:15; Luke 18:17. Vs. 10, "Their angels," etc.: an instance in which Jesus employs the current thought and expressions of his day to enforce a deep spiritual truth, *i. e.*, that the pure in heart and humble in spirit are especially near to God.

Vs. 12 introduces a collection of sayings either not contained in the other gospels or introduced under different circumstances. In grouping them, the first gospel characteristically brings teachings of mercy and tenderness into immediate connection and contact with those full of severity. The point of the parable of the lost sheep is the joy of its owner over the recovery of that which might seem to be possessed of comparatively little or almost no value. So in God's eyes the "little one," *i. e.*, the humblest person who has come to him as a son, is received with joy. Anything else would not be in accord with a father's heart (vs. 14). Vs. 15. Here begins a section dealing with the exercise of the Christian spirit of forgiveness. There is first

described the method to be followed; then the extent to which one should forgive is stated; and finally the duty to forgive is illustrated by a parable. "Brother": the reference is primarily to a member of the kingdom, but one is to be just as forgiving to one's enemies (Matt. 5 : 44). Vs. 17, "the church": the entire body of the brethren as distinct from the two or three of vs. 16. "Let him be unto thee as the gentile and the publican": *i. e.*, have nothing more to do with him; the understanding being, of course, that, if he repent and attempt a reconciliation, one should immediately restore him to one's friendship. This saying does not refer to ecclesiastical excommunication, but to the severing of personal relations with one who is obstinately irreconcilable. Vs. 18, see Matt. 16 : 19 and ¶ 187. Vss. 19, 20 emphasize the power of Christian harmony. Two good men are more likely to ask the right things after discussion has led to agreement; and especially when they are directed by the spirit of Jesus (vs. 20). These verses are not to be understood as teaching that God has given up the right of decision as to what men need. The thing asked must be in accord with his will far more than in accord with that of the person or persons offering the prayer.

Vss. 21, 22. The number suggested by Peter seemed to him large, for the rabbis seem to have set three as the limit; but the reply of Jesus practically removes all limit to forgiveness. And when could a loving heart refuse to forgive? Vs. 23, "Therefore the kingdom of heaven is likened," etc.: *i. e.*, that is characteristic of the kingdom which is also characteristic of the king in the parable. "Therefore" connects the parable with the insistence upon a readiness to forgive. On the interpretation of parables see ¶ 146. The present instance belongs to the class of those which enforce a duty rather than describe the character and progress of the kingdom as an institution. (*Cf.* vs. 35.) That being the case, it is not necessary to interpret each detail, but rather to discover the one important analogy. This is found in the fact that the king made his forgiveness of his debtor dependent upon the latter's forgiveness of the man who owed him. The teaching, therefore, is obvious (vs. 35): a forgiving spirit is an indispensable prerequisite for one's being forgiven by God. Vs. 24, "thousand talents": at the least calculation, more than a million dollars, but if gold talents are meant, nearer twelve millions; at all events a vast sum. And yet the debtor was freely forgiven — until he showed a want of a similar generosity in refusing to grant an extension of time to a wretch who owed him about twelve dollars (vs. 28). Vs. 34, "tormentors": is

only a piece of literary detail. The action of the king is in accordance with the natural sense of justice, but it is none the less an act of tyranny and cannot exegetically be referred to God.

¶ 198. **Questions.**— (1)* What was the "half shekel"? (2)* Had Jesus been opposed to the temple and its worship? (3) What is the force of Jesus' argument? (4)* What position as regards the temple does he by implication assume? (5) As a reformer, did Jesus always begin with the destruction of abuses?

(6)* What evil was there in the ambition of the disciples to be first in the kingdom of God? (7)* What did Jesus say that gave the little child importance? (8)* What does Jesus teach is an evidence that a man is friendly to him? (9)* By what other saying of his does this need to be supplemented? (10)* What is meant by causing one "to stumble"? (11)* In what language does Jesus set forth the need of giving up hindrances to the highest life? (12) Are they to be taken literally as a rule for life? If not, why not? (13)* What figures does Jesus use to describe the suffering produced by sin? (14) Is the suffering any less real because his language is figurative? (15)* What is meant by "having salt in one's self"?

(16)* How does Jesus teach we should treat a brother who has done us harm? (17)* How far should one go in forgiving one who wishes forgiveness? (18) Tell the story by which Jesus illustrated the duty of our possessing a forgiving spirit. (19)* What is meant by the power to bind and loose?

¶ 199. **Constructive Work.**—The student should write chap. xix for his "Life of Christ," stating accurately the teaching of Jesus:

1. Upon selfish ambition.
2. Upon forgiveness.

¶ 200. **Supplementary Topics for Study.**

1. Instances in which Jesus has used unjustifiable acts in ordinary life to illustrate his teachings.
2. How did Jesus in his own life illustrate his teaching as to forgiveness?
3. What sort of ambition would Jesus approve?

CHAPTER XX.

DISCOURSES AT THE FEAST OF TABERNACLES.

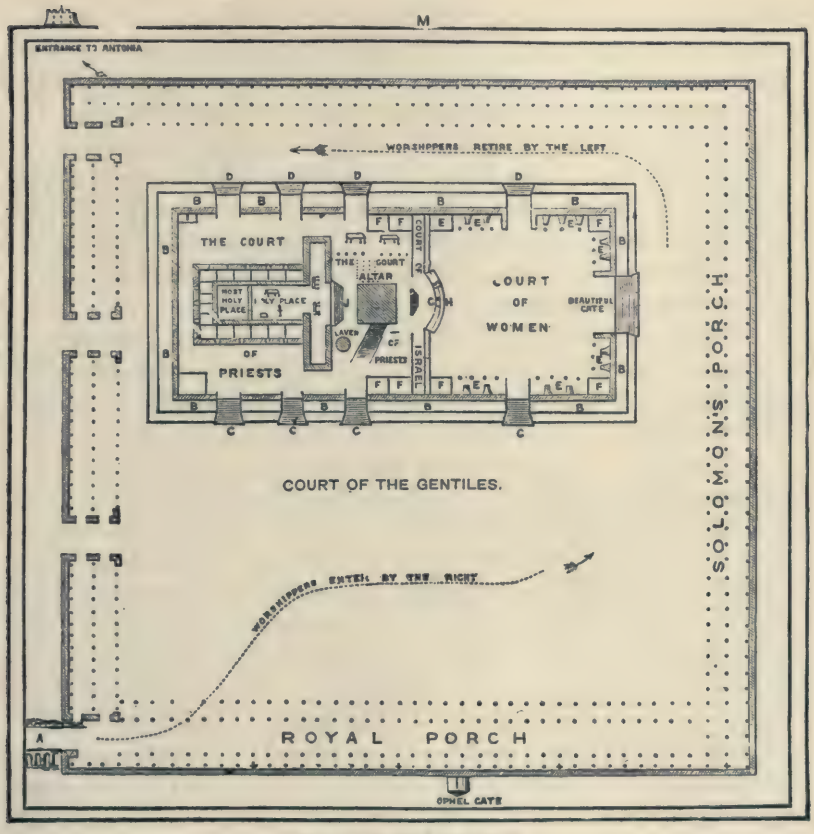
§ 82. Christ at the Feast of Tabernacles.	**John 7 : 1–52.**
[§ 83. The woman taken in adultery.	**John 7 : 53—8 : 11.]**
§ 84. Discourse on the light of the world.	**John 8 : 12–30.**
§ 85. Discourse on spiritual freedom.	**John 8 : 31–59.**

¶ 201. **Notes on § 82, John 7 : 1–52.**—Vs. 1, "After these things": see ¶ 206. Probably the reference is to teachings given at the time of the Feast of Tabernacles, *i. e.*, after the crisis in Galilee and the determination of the Pharisees to put Jesus out of the way. That he should have been in danger in Judea also (vs. 1) indicates how widespread was the hostility to him. Vs. 2, "the Feast of Tabernacles": see ¶ 202. This would make the time of this teaching about October. Vs. 3, "His brethren": the members of his own family. See ¶ 159. We have no special information as to why they did not believe in him at this time. Later they were among his disciples (Gal. 1 : 19; 1 Cor. 9 : 5). Vs. 6, "my time . . . . your time": In this contrast Jesus clearly shows how different an estimate he put upon his own and his brothers' work; and, in vs. 7, upon their character and his. Vs. 8, "I go not up": *i. e.*, not at once and for the reason you suggest (*cf.* vs. 10). "My time is not fulfilled": There still remained so much for Jesus to do in establishing the kingdom of God, especially, perhaps, in the training of his disciples, that he felt that the time for exposing himself to danger of death had not arrived. Evidently he regarded his life as having a definite task. Vs. 10, "not publicly": *i. e.*, avoiding such crowds and popular excitement as would certainly have attended a journey undertaken for and filled with "signs" (*cf.* vs. 3). Vs. 11, "the Jews": *i. e.*, those Jews who were not his disciples. Vs. 12. The discussion as to the character of Jesus here mentioned is evidence of the great impression he had made upon his countrymen. Compare vs. 26. Vss. 15–24. It is not unlikely that these verses belong properly in immediate connection with 5 : 47. They seem to continue the discussion there reported. See ¶ 206. "Letters": not rudimentary knowledge, but rabbinical learning. That Jesus could read appears from Luke 4 : 17. Vs. 17, "If any man willeth," etc.: a central principle in the teaching of Jesus in the fourth gospel. Perception of the truth of his teachings comes to any man who honestly endeavors to do God's will as far as he perceives it. It was their unwillingness to follow the light they had that made the Jews unable

to appreciate Jesus. (*Cf.* John 3 : 19–21, and especially 5 : 39–47.) Vss. 19–24 illustrate the blindness that comes to religious people who refuse to see all truth at their disposal. The Jews were ready to kill Jesus for breaking (as they said) the sabbath by healing a man on that day. Jesus replies that they do not hesitate to do the same when the legal time for circumcising a boy falls on that day. If their sabbath law could yield to the law of circumcision, he argues it certainly should yield to that of mercy. Vs. 27 refers to a current belief that the Messiah should come unexpectedly from some place where he was hidden. Vs. 28. Jesus concedes they know he comes from Galilee, but denies they know the Person from whom he comes. Vs. 34, "shall not find me": referring either to the fact that with their natures they cannot hope to approach the God to whom he goes, or to a disappointment in store for them in a search for a Messiah. (*Cf.* 8 : 21–24.) Vs. 35, "dispersion": the ordinary term to denote the Jews who lived dispersed among the cities of the Roman empire. Vss. 37, 38, "If any man," etc.: words probably suggested by the fact that on each day of the Feast of Tabernacles, except the last, water was brought in a golden pitcher from the Pool of Siloam to the temple, in commemoration of the water given the Israelites on their journey from Egypt across the desert. Vs. 39 is an explanation of the evangelist's identification of the "living water" with the "gifts" and "fruit" of the Spirit. Vss. 40, 41 illustrate again how the same evidence caused faith or unbelief according to the weight men gave their preconceptions as to what the Christ should be. This is even more striking in the words of the Pharisees to Nicodemus (vs. 52). It is worth noticing that in vs. 48 we have evidence that Jesus had as yet no open followers among the rulers of the Jews.

¶ 202. **The Feast of Tabernacles.** — This feast was celebrated in the seventh month (September–October) and marked the close of the fruit harvest. It also commemorated the journey from Egypt to Palestine, and therefore the people lived in booths. It lasted for a week, and on each day were great numbers of sacrifices. By the time of Jesus the feast also included, among other ceremonies, the bringing of water from Siloam to the temple, where it was poured as a libation on the altar, and the lighting of the four great golden candelabra in the Court of the Women. The week of festivities was followed by a day of "holy convocation." See Lev. 23 : 34–44; Numb. 21 : 12–40.

¶ 203. **Notes on § 83, John 7 : 53—8 : 11.** — This section is missing in all the important manuscripts and cannot have been in the original



PLAN OF THE TEMPLE

[From EDERSHEIM, *The Temple at the Time of Christ*]

A. Royal Tyropœon Bridge.
B B, etc. Terrace, or Chel, outside of which tradition places a low inclosure, called the Soreg.
C C C. South Side Gates, the second on the right hand being the ancient Water Gate.
D D D. North Side Gates.
E E E E. Money Chests.
F F. Courts and Chambers.
G. Nicanor Gate.
H. Fifteen Steps of the Levites.
I. House of Stoves.
J. Steps of the Priests.
K. To Mount Zion.
L. Shushan Gate, with arched roadway, to Mount of Olives (?).
M. To Bezetha.

text of the gospel preserved for us. But commentators are generally willing to accept the event as very probably historical, coming to us from some eyewitness. It illustrates the tenderness and chivalry of Jesus as well as his appeal to the consciences of the woman's accusers.

¶ 204. **Notes on § 84, John 8: 12–30.**—Vs. 12, "light": a figure suggested by the illuminations of the feast (see ¶ 202), which in turn

recalled the pillar of fire in the desert. The place where Jesus was teaching was by the "treasury," *i. e.*, the series of thirteen chests with trumpet-shaped openings intended to receive alms. They were probably in or near the wall separating the Court of the Women from that of the Gentiles. Vss. 13–30 contain a new statement of the thought that the reason for the Jews' failure to appreciate Jesus was moral. The evidence he submitted to them would have been sufficient had they not "judged according to the flesh," and thus without spiritual sympathy. They drew their thought and their life, not from God, but from sinful sources. This blinds their religious vision. Vs. 24, "that I am": supply "not of this world" or "from above" (vs. 23). Vs. 25, "even that which I have spoken," etc.: a very obscure statement even in the Greek. It may refer to the effort made by Jesus from the very outset of his mission to get them to appreciate him; or to the definition he has just given of himself at the beginning of his discourse (vs. 12), "the light of the world." Vs. 26. Jesus here states his duty: to speak the truth God has given him even to those who do not appreciate it. Vs. 28, "When ye have lifted up the Son of Man": a difficult saying to understand, but probably implies that when the Jews have killed Jesus (John 12 : 32, 33), they will see in the miseries that follow that he was the Messiah and that his self-estimate was due to his correct appreciation of the mission God had given him. Their present duty was, without waiting for that judgment day, to accept him as the Christ.

¶ 205. **Notes on § 85, John 8 : 31–59.**—Vs. 31, "those Jews which had believed on him": *cf.* vs. 30. Evidently their faith was not complete or intelligent, for they had not seen the real significance of Jesus. He now proceeds to instruct them. Faith is to lead them to follow his teaching ("abiding in my word"), and thus to moral emancipation through the truth he taught. Vs. 33, "never yet been in bondage": *i. e.*, been slaves and so in need of emancipation. Their words show how far they were from being true disciples of Jesus. They do not think of moral bondage. Vs. 34 describes the slavery to which Jesus made reference — slavery to sin. Could there be a worse master? Vs. 35 contains a slight change of figure — the father of the son cannot be the master of the slave. The main thought, however, is plain. The slave can be emancipated, and Jesus has the power of absolute emancipation because of his authority as Son of God. Vs. 37. From this point the words of Jesus can hardly have been addressed to the Jews who had begun to have faith in him. Vs. 38, "the works of Abraham": *i. e.*, faith. The central thought of the section vss. 37–47 is

derived from the thought "like father, like son," *i. e.*, a good man is like God and sees the likeness of God in other good men. Moral characters and relationships are revealed by acts, and specifically by the response of men's hearts to the character and teaching of Jesus. Men of God respond to divine thought (vs. 47). Vs. 48, "Samaritan": the name of a hated race, but here is possibly a mistransliteration in the Greek for *Shomron*, the prince of the devils. Vs. 51, "death": *i. e.*, the opposite of eternal life; moral, not physical. Vss. 54, 55 contain a new insistence by Jesus upon the clearness of his knowledge of God. Vs. 56, "rejoiced to see my day," etc.: hence Abraham recognized my superiority to him. A further implication possibly is a denial of the Jews' statement that Abraham is dead. *Cf.* Mark 12:26. Vs. 58, "Before Abraham was I am": a claim of preëxistence. Vs. 59 does not of necessity involve anything miraculous.

¶ 206. **The Order of Sections in the Gospel of John.**—Attention has been much directed in recent years to what seem to be indications that the original arrangement of some of the material of the gospel of John has been in some way changed. Thus, for example, in 7:15 the Jews apparently refer to a statement of Jesus in 5:47, and the paragraph vss. 15–24 unquestionably carries forward the controversy related in chap. 5. It is very unlikely that the events of chap. 6 and of 7:1–14, involving months of absence from Jerusalem on Jesus' part, fall between the two parts of one conversation. To carry back these verses to the end of chap. 5 seems clearly to restore the original connection. Some other instances are less clear, but the probability is that a number of such transpositions have occurred in chaps. 6–18. Whether this is due to the fact that John left his gospel in the form of discourses rather than a completed book, and that his disciples arranged them after his death, or to accidental displacement of the sheets of which the book was composed, or to some other unknown cause, cannot now be certainly determined.

See SPITTA, *Zur Geschichte u. Litteratur des Urchristenthums*, Vol. I, pp. 157–204; BACON, *Introduction to the New Testament;* also, *Journal of Biblical Literature*, 1894, pp. 64–76; BURTON, in BIBLICAL WORLD, January, 1899, pp. 27 ff.

¶ 207. **Characteristics of the Third Period of the Galilean Ministry.**—This third period of the Galilean ministry, so-called, is largely spent in journeys which carried Jesus into regions north of Galilee, and outside of Jewish territory; to which is also added a journey to Jerusalem. The inclusion of the period in the Galilean ministry is justified by the fact that only at its close did Jesus finally give over work in Galilee, and set his face toward Jerusalem (Mark 10:1; Luke 9:51).

The events narrated in John, chap. 6, show why Jesus was constrained to withdraw to so great an extent from Galilee. When the multitude which

one day was ready to compel Jesus to be their king is the next day reluctantly convinced that his aims are wholly spiritual, that he will not exercise his supernatural power for the furtherance of worldly and selfish ends, many of them turn their backs upon him. If this multitude represents the people of Galilee, it is evident that, for the present at least, evangelization cannot be further prosecuted in this region. The truth has won its own and repelled the rest. The attitude of the scribes and Pharisees as it appears in Mark 7:1–23 points in the same direction. *Cf.* ¶ 173.

From this fact, too, it is evident that the time of Christ's suffering cannot be far distant; and for this the disciples must be prepared. The long northern journeys not only provide a way of escape from Galilee, but afford opportunity for teaching the disciples, clarifying their thoughts, and preparing their minds for what is speedily to come to pass. To this purpose are related the confession of Peter, Jesus' announcement of his sufferings, death, and resurrection, and the transfiguration. The faith of the apostles, which had endured the shock of opposition and defection on the part of the people (John 6:66–71), and which had risen to the point of a deliberate and explicit acknowledgment of Jesus' messiahship (Matt. 16:13–20), yet recoils from the announcement that Jesus must die (Matt. 16:21, 22).

The two ideas, divine messiahship and death at the hands of the leaders of the nation, are to the disciples irreconcilable. Yet it is needful that their faith accept both. And this is, to the three that witnessed it, the lesson of the transfiguration. On the mountain they see the shining forth of his glory; they hear Moses and Elijah speak concerning his departure, which he was to accomplish at Jerusalem; they hear the Father's voice attesting the Lord's divine sonship, and bidding them believe his word. Thus the two irreconcilable ideas are both affirmed by unimpeachable witnesses. Returning from the mountain toward the Sea of Galilee, Jesus repeats the prophecy of his death. Though even now not fully comprehending his meaning, they yet perceive enough to be deeply sorrowful and no longer to contradict.

Of the three features which were mentioned under ¶ 173 as characterizing the second period of the Galilean ministry—active evangelization, organization of the kingdom, instruction of the apostles—it is evident that the third is most prominent in the present period. If we should characterize each of the three periods of the Galilean ministry by the relation of Jesus to the Twelve, they might be designated thus: first period, the gathering of the apostles; second period, the instruction of the apostles respecting the nature of the kingdom and the training of them in the work of evangelization; third period, the beginning of the preparation of the apostles for the departure of Jesus.

As respects the attitude of others to Jesus, this is evidently in the main one of dormant opposition. In Galilee Jesus avoids conflict, yet when he tests the temper of the people he finds it unchanged (Mark 8:11).

¶ 208. **Questions and Suggestions for Study.**—(1)* Relate the conversation between Jesus and his brothers. (2) What evidence is there that his brothers did not believe in Jesus? (3)* How does Jesus compare the importance of himself and them? (4)* Describe briefly the Feast of Tabernacles. (5)* What was the main subject of Jesus' teaching at the feast? (6)* What argument does he use to justify his right to do good on the sabbath day? (7) Should there ever have been any need for such an argument? (8)* Why did not the people believe Jesus was the Christ? (9) How does Jesus distinguish between himself and his enemies? (10)* Give the various arguments used by the Jews at this time in favor of and against the messiahship of Jesus. (11) Had there ever been a prophet from Galilee?

(12)* What charge did the Jews bring against the trustworthiness of Jesus? (13)* On what grounds does Jesus defend his trustworthiness? (14)* What is the meaning of the warning of Jesus in John 8:21? (15) How does Jesus account for this failure to believe in him? (16)* What is the meaning of John 8:28? (17)* In what sense is Jesus the light of the world?

(18)* What, according to Jesus, is the effect of truth? (19)* What of sin? (20)* What works of Abraham can all men perform? (21) What estimate does Jesus put on himself in John 8:53–58? (22) What is the chief reason today why men do not appreciate Jesus? (23) In what respect is Jesus a deliverer? (24)* Collect the descriptions of Jesus given by himself in §§ 82, 84, 85, and give a brief interpretation of each.

¶ 209. **Constructive Work.**—The student should write chap. xx of his "Life of Christ," following the outline at the head of this chapter, and discussing especially the illuminating and the emancipating influence of Jesus' teaching.

¶ 210. **Supplementary Topics for Study.**

1. The Feast of Tabernacles: its origin and celebration.

EDERSHEIM, *The Temple*, chap. 14; *Life and Times of Jesus*, Vol. II, pp. 145–60.

2. The relations of Jesus with his family.

¶ 211. **Review Questions on the Galilean Ministry.**—(1)* Into what three parts is the Galilean ministry divided? (Name the terminal events as given in the part titles.) (2)* Give the

chapters or the sections, or the chapters and the sections, of the first of the three periods. (3)* Of the second. (4)* Of the third. (5)* Name the events of the first period which are most important and characteristic. (6)* Of the second. (7)* Of the third. (8)* Describe Jesus' situation at the beginning of the Galilean ministry as respects disciples, reputation, attitude of the people, attitude of the leaders of the people. (9)* Characterize by its salient features the first period of the Galilean ministry. (10)* The second. (11)* The third. (12)* Describe Jesus' situation at the end of the first period, at the end of the second, at the end of the third. (13)* What was the general result of the whole ministry in Galilee?

PART VII.

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXI.

THE DEPARTURE FROM GALILEE AND THE MISSION OF THE SEVENTY.

§86. **The final departure from Galilee.**
Matt. 19:1, 2. Mark 10:1. Luke 9:51–62.
Matt. 8:[18] 19–22.
§87. **The mission of the Seventy.**
Matt. 11:20–30. Luke 10:1–24.
§88. **The good Samaritan.**
Luke 10:25–37.
§89. **The visit to Martha and Mary.**
Luke 10:38–42.

¶ 212. **The Records of the Perean Ministry.**—The Perean ministry, so-called, is bounded by the departure from Galilee recorded in Matt. 19:1; Mark 10:1, and Luke 9:51 on the one side, and on the other by the arrival at Jerusalem, likewise recorded by all three (Matt. 21:1; Mark 11:1; Luke 19:29), as well as in John 12:12. In length, however, the several records vary greatly. Mark's account of events between the departure from Galilee

and the arrival at Jerusalem comprises but one chapter, the tenth. Matthew's follows Mark's closely, adding some material, chiefly that of 20 : 1–16. Luke's record, on the other hand, covers ten chapters, from 9 : 51—19 : 28, of which only 18 : 15–43 is parallel to Mark. A fraction of the remainder is paralleled in Matthew, but in the latter gospel is assigned, not to this period, but to the Galilean ministry and passion week. This whole portion of Luke has somewhat the appearance of being a collection of events and teachings largely without reference to their order. Very probably, with the exception of the portions which are parallel to Mark, it constituted one of his documentary sources, introduced here entire. Though there is no better order in which to study these events than that in which Luke has given them, yet the student is scarcely warranted in laying any stress on the order of succession. The events from John's gospel that fall in this period occur chiefly at Jerusalem. The arrangement of them with reference to the Luke events must be in large part conjectural. The only clue we possess, and this a very uncertain one, is the fact that Luke's narrative suggests two arrivals at Jerusalem preceding the final one, and John likewise intimates the same. In the arrangement which we follow the three arrivals implied in Luke are made to tally with the three implied in John. Yet in view of the possibility that the order of John's gospel is not as it stands chronological (*cf.* ¶ 206), and a like uncertainty concerning this portion of Luke, it is possible to affirm confidently no more than that there was in all probability a considerable interval between the departure from Galilee and the final arrival in Jerusalem, which was occupied by Jesus in the evangelization of the regions not yet reached, the instruction of the disciples, and controversy with the Jerusalem leaders. See also ¶ 213.

¶ 213. **Notes on § 86, Luke 9 : 51–62.** — Vs. 51, "that he should be received up" : leave the earth for heaven ; the corresponding verb is used in Mark 16 : 19 ; Acts 1 : 2, 11, 22 of the ascension. Luke looks beyond the death and resurrection to the ascension, or includes the former in the latter. "Steadfastly set his face to go to Jerusalem" : set out with fixed purpose to go to the city where he knew that he must die (Matt. 16 : 21 ; 17 : 22, 23). Vs. 52, "a village of the Samaritans": evidently therefore it was his intention to make his journey, in part at least, through Samaria. Mark 10 : 1 says "cometh into the borders of Judea and beyond Jordan," an expression which covers the whole period from the departure from Galilee till the arrival at Jerusalem, and distinguishes Judea from Perea ("beyond Jordan"). Matt. 19 : 1, omitting the "and" of Mark, limits the statement to the journey through Perea. Neither Matthew nor Mark mentions the Samaritan incident. Luke evidently has independent sources. "To make ready for him" : provide him a place of lodging, etc.; *cf.* Mark 6 : 10 ; Jesus was evidently traveling with quite a company — a fact which leads us

to distinguish this journey from that of John 7 : 10. On vss. 53–56 *cf.* Mark 6 : 11 ; Matt. 10 : 23.

Vs. 58, "the Son of man hath not where to lay his head": a homeless wanderer, made so, however, not by absolute poverty, but by the necessities of his mission, a fact of which Jesus would be especially conscious at this moment, when he had left Galilee behind, and had been repulsed from a Samaritan village. Vs. 59, "Suffer me first to go and bury my father": we naturally assume that the father was lying dead. But it may be that the man meant to ask permission to remain at home while his father lived, and only after his death to follow Jesus. What circumstances of the man's state of mind or of Jesus' plans justified Jesus' seemingly stern answer we cannot tell. The general meaning is in any case clear: the kingdom of heaven always has the first claim, and there are circumstances which render the duty of preaching the kingdom so imperative that not even the otherwise imperative duty of showing respect to one's aged or deceased parents can stand in the way of such service. Lesser duties can be left to those who have heard no such voice of duty — those who are still spiritually dead. Vs. 61, "to bid farewell to them that are at my house": to linger a little longer before taking the final step, the outcome of which would probably have been that his resolution to follow Jesus would have disappeared. To the first of the three disciples, who was in danger of taking impulsively a step the significance of which he had not considered, Jesus points out the cost and seriousness of discipleship; to the second, its paramount claims; to the third, the danger of irresolution and the need of prompt decisive choice.

Matthew also contains two of these three incidents, but places them in the midst of the Galilean ministry, as Jesus returns from the country of the Gadarenes. This he doubtless did to bring them into the chapter which emphasizes the authority of Jesus.

¶ 214. **Notes on § 87, Luke 10: 1–24.**— Vs. 1, "seventy others . . . . two and two . . . . into every city and village whither he himself was about to come": This sentence makes it clear that Jesus planned a quite extensive evangelistic tour, intending himself to visit not less than thirty-five towns, probably many more. Where these towns were Luke does not say, other than that they were between Galilee and Jerusalem. Probably many, perhaps most, of them lay in Perea, as Matthew suggests, or in Judea and Perea, as Mark implies. This was the one territory inhabited by Jews in which Jesus had as yet done little or no work. Knowing that the end of his life is near, he plans

a tour which shall reach as fully as may be the one remaining district of Palestine. This event, therefore, gives character in large part to the whole period.

On vs. 2 see ¶ 161. Vss. 3–12 are very similar in general purport to the instructions to the Twelve given in Mark 6 : 8–11. See ¶ 64 and ¶¶ 160, 161. The most notable peculiarity of this passage (taken up, however, by Matthew in his chap. 10) is the latter half of vs. 7, "the laborer is worthy of his hire," on which compare 1 Cor. 9 : 14 with its context, and 1 Tim. 5 : 18.

Vss. 13–16 (parallel to Matt. 11 : 20–24), the woes upon the cities that did not receive him, Chorazin, Bethsaida, and Capernaum, illustrate both how much of the activity of Jesus is not specially recorded in the gospels, and how supreme an emphasis he put upon the significance of the message which he brought. They who reject Jesus pronounce on themselves a doom than which there can be none more severe.

Vs. 17, "and the seventy returned": not necessarily or probably all at once, but in pairs from time to time. Vs. 18, "I beheld Satan as lightning fallen": rather, beheld Satan . . . . fall; a highly figurative expression for his foresight of the overthrow of Satan's dominion in the world. Vs. 20, "that your names are written in heaven": *i. e.*, that you are the accepted children of God; this fundamental fact is far more than the possession of a particular form of power.

Vs. 21, "didst hide these things from the wise and understanding": these words must not be separated in thought from those which follow. The fact in which Jesus rejoices is that not wisdom and learning are requisite for the reception of the gospel message, but only open-mindedness and childlike simplicity. Or it may be that Jesus' thankfulness is based simply on the fact that it seemed good in God's sight—a thing which he accepted in faith, though unable to understand it. *Cf.* Matt. 13 : 52. Vs. 22, "all things have been delivered unto me of my Father," etc.: a most notable saying of a kind common in the gospel of John, but rare in the other gospels, attested here by its presence in Matthew and Luke. It is an affirmation of the full authority of Jesus as the representative of the Father on earth, of the perfect fellowship between the Son and the Father, and of the dependence of men upon the Son for knowledge of the Father.

Vss. 23, 24 (found also, except for the introductory sentence, in Matt. 13 : 16, 17) emphasize the peculiar privilege which the disciples enjoyed in having this revelation.

Matt. 11:28–30 adds to the material common to both evangelists words which for centuries have brought peace to burdened hearts. When Jesus uttered them we have no certain means of knowing; but of how little consequence that is compared with the words themselves!

Note the mingling of the severe and gentle sides of Jesus' character in this gospel.

¶ 215. **Notes on § 88, Luke 10:25–37.**—Vs. 25, "a . . . . lawyer": a scribe. "Tempted him": put him to the test, not necessarily maliciously. Vs. 28, "this do, and thou shalt live": shalt inherit eternal life (see vs. 25). Vs. 30, "fell among robbers": this road is still infested with robbers. Vs. 34, "pouring on them oil and wine": the usual remedies then for such injuries. Vs. 35, "two pence": two denarii (*cf.* ¶ 167). The parable (for such it is in effect, even if the incident actually occurred as related) answers the question, Who is my neighbor, whom I am to love as myself? the answer being, in effect, that my neighbor is anyone whom it is in my power to help. Vs. 37, "Go thou and do likewise": *i. e.*, if you would inherit eternal life, love your neighbor as yourself, count him as neighbor whom you can help, and show your love in readiness to help. He who does this shall inherit eternal life. This is the same standard that is set up in the Sermon on the Mount, and here as there it is the standard, not the power by which it is to be attained, that Jesus speaks of.

¶ 216. **Notes on § 89, Luke 10:38–42.**—Vs. 38, "a certain village": *cf.* John 11:1. Vs. 39, "sat at the Lord's feet": as a pupil. Vs. 40, "cumbered," etc.: distracted, drawn hither and thither with her efforts to entertain Jesus elaborately. Vs. 42, "but one thing is needful": referring primarily to food, as is still more clear if the marginal reading of R. V., "but few things are needful or one," is the correct one. "Mary hath chosen the good part": a play on words, as if Jesus had said, "Mary has chosen the best food, namely, to sit at my feet and be taught." The words of Jesus are at once a gentle and courteous protest against his hostess' making his stay in her house the occasion of elaborate entertainment of him—a thing which, though it sprang from the impulse of love, yet both deprived her of the benefit of his presence there and really dishonored him by assuming that he cared more for fine food than for the joy of imparting truth (*cf.* John 4:34). Only an over-literalness, which is false interpretation, can find in them the idea that Jesus objected to their providing or preparing suitable food for themselves or him.

¶ 217. **Questions and Suggestions for Study.**—(1) In what gospel is there the fullest account of the Perean ministry, so-called? (2) What other gospels have some record of it? (3) Did all of the events of this period actually occur in Perea? If not, in what other regions? (4) Explain the meaning of Luke 9:51. (5) What does vs. 52 imply as to the route which Jesus had intended to pursue? (6) What spirit did the Samaritans show, and what the disciples? (7) State Jesus' answers to the three disciples that proposed to follow him. (8) Explain the meaning of each answer.

(9) What does Luke 10:1 show as to Jesus' plans of work at this period? (10) How much time would be required to carry out this plan? (11) What is the general intent of Jesus' instructions to these disciples? (12) On what previous occasion had he given similar instructions? (13) For what does Jesus upbraid the cities in which he had labored? (14) What general principle is implied in his comparison of their guilt with that of Tyre and Sidon? (15) Suggest modern applications of that principle. (16) What principle is implied in Luke 10:16? (17) Explain Luke 10:20 (*cf.* Matt. 10:40; Mark 9:37). (18) What is the meaning of Luke 10:21? (19) Of Luke 10:22? (20) Of Matt. 11:28–30?

(21) What led Jesus to tell the story of the merciful Samaritan? (22) What did he intend to teach by it? (23) What other words or discourses of Jesus present substantially the same teaching?

(24) For what did Jesus reprove Martha when he visited her house? (25) What general principle underlies this reproof? (26) Wherein is Jesus' example on this occasion an example to guests in general?

¶ 218. **Constructive Work.**—Write chap. xxi of your "Life of Christ," bringing out as clearly as you can what Jesus set out to accomplish in this period, explaining the significance of the mission of the Seventy, and discussing briefly the other events of the chapter.

¶ 219. **Supplementary Topics for Study.**

1. Did Jesus follow any systematic plan for the evangelization of the different parts of Palestine?

2. The relation of the seventy disciples to Jesus as compared with that of the Twelve.

3. A study of Matt. 11:28–30.

4. The applicability of Luke 10:23, 24 to the Christians of today.

BÎR EYYÛB (THE WELL OF JOB)
On the Jaffa road, between Ramleh and Jerusalem

The Council of Seventy.

"BIBLE-STUDY SUNDAY," SEPTEMBER 9.

The call which appeared in the May issue of the BIBLICAL WORLD for the special presentation before the churches of the need and opportunity of Bible study on Sunday, September 9, at the beginning of the school year, has received a cordial welcome and a hearty response. Many ministers of the various denominations have written that the plan is an excellent one, and that they will enter into it with energy. It seems probable now that on September 9 the subject of the right and sufficient study of the Bible, with its influence upon present-day Christian life, will be given special attention in several thousand churches throughout the United States and Canada. The good effect of this combined effort can hardly be measured or described. It will bring a large body of Christians face to face with questions like these: What can I do to increase and to improve my knowledge and understanding of true religion? Ought I to be satisfied with the fragmentary and imperfect knowledge of the Bible which I now have? If the Bible has been of supreme interest and importance to the past centuries, does it not deserve more careful, thorough, and systematic study than it commonly receives? Why is it that the history, literature, and ideas of the Romans and Greeks are so thoroughly taught in the secular schools and colleges, while the history, literature, and ideas of the Hebrew people, which the centuries have shown to be of the highest worth to mankind, are left to the voluntary, scanty, and untrained instruction of the Sunday school? If the Bible is the greatest book in the world, why is it so poorly taught? Do we not need professionally trained teachers of the Hebrew history, literature, and ideas to correspond to the specially equipped teachers of other departments of knowledge? Does the average minister himself know the Bible historically, or has he the qualifications for imparting his knowledge to others? Can the minister, unassisted, perform successfully the three important offices of preacher, pastor, and Bible teacher for the whole church? What is it about the Bible which has made it so influential in the past? Do these or other qualities make it similarly useful for the present and future? Is the chief interest in the Bible a historical or a

practical interest? Can the practical significance of the Bible for the present day be rightly apprehended without a good knowledge of the historical origins, relations, and meanings of the many writings of which the Bible is composed? Ought I not to avail myself of every opportunity to learn the Bible well, working faithfully, systematically, and long, as I have done on other great subjects of education?

New resolves are apt to arise from the consideration of such questions. It is only necessary to make thinking people see clearly the situation and the need, to start them earnestly and energetically toward the accomplishment of a better religious condition. It will therefore seem self-evident to every minister that he should present the subject of Bible study to his people as they arrange and enter upon their religious activities for the coming season. We ask all to join in such a presentation on September 9 for the sake of the added impetus of united effort and the enthusiasm of coöperation. And we should like to hear at once from all who are interested in this work, that the movement may be well organized and effective. Address the AMERICAN INSTITUTE OF SACRED LITERATURE, Hyde Park, Chicago, Ill.

By way of suggestion we here present some themes which might be developed for the purpose of the "Bible-Study Sunday" address. We should be glad, on inquiry, to recommend books upon the subjects indicated. It should be noted, however, that the address of September 9 is only a preliminary matter, and that the essential thing is to follow up the address by a wise and vigorous prosecution of Bible study through the year, in as many ways, and with as many classes, as can be successfully conducted.

1. THE ORIGIN OF THE BIBLE.—(1) The Bible is a collection of many different writings. (2) These writings come from many periods, through a thousand years or more. (3) They are the work of many authors, some of them unknown even by name. (4) Nearly all kinds of literature are represented in the Bible: history, poetry, drama, theological treatise, sermons, psalms, hymns, letters, etc. (5) A line of division, due to the unique personality of Jesus Christ, separates the Bible into two parts, the Old Testament and the New Testament; and the relation of the two parts is a matter for the most careful determination. (6) The Bible is the record of the religious conceptions and experiences of the most religious people of history. (7) It therefore deserves our best study as a supreme exhibition of religious truth and practice, the standard set by Jesus Christ as recorded in the gospels becoming the standard of Christian belief and conduct.

2. THE BIBLE AS A NATIONAL LITERATURE.—(1) The greatest nations of the past each created a literature, the choicest productions of which have been handed down to posterity. (2) The literature of Greece has taught the world philosophy, art, science, history, literary skill, and oratory. (3) The literature of Rome has taught the world law, government, history, oratory. (4) The literature of Palestine has taught the world religion, ethics, and democracy. (5) The Bible is a collection of the greatest writings of the Hebrew (later the Jewish) people; it is a national literature. (6) In this national collection may be found many kinds of literature; each kind is to be interpreted in accordance with its own principles. (7) The several writings must be studied as to their origin, their historical significance, their purpose, and their relation to the other portions of the Bible collection. (8) They present a real unity because the underlying spirit of all is true religion and right conduct, as apprehended by the most spiritual race of antiquity.

3. HOW THE BIBLE WAS TRANSMITTED TO US.—(1) Many writers in many centuries produced the collection of books which we call the Bible. (2) These writers were the greatest and most influential men of the Hebrew people. (3) Their books dealt with the problems of religion and ethics, which were of supreme interest to that nation, and were of the utmost importance to the entire world. (4) These writings of eminent Hebrews which contained the largest amount of religious truth and ethical ideal were carefully heeded, cherished, and transmitted to subsequent generations. (5) The literature of the Hebrew nation was large in quantity, and of remarkable quality; it has stood preëminent in the religious and ethical field above the creations and contributions of all other peoples. (6) Consequently these writings, collected together in the Bible, have been preserved from century to century, with great fidelity, and have come down to us better attested than any other literature of antiquity. (7) We therefore should spare no pains to acquaint ourselves thoroughly and accurately with so important a collection of writings. They are not magical formulæ, magically produced, but the record from many persons, in many ages, of the highest aspirations and noblest visions of religious and ethical truth. Therefore they have a surpassing value to us, who also aspire to the highest and noblest in thought and conduct.

4. THE MODERN ATTITUDE TOWARD THE BIBLE.—(1) The Bible is today, as in the past it has been, the sacred book of the church; it is revered by all Christians as unique and in a real sense divine, with a

message for all men in every age. (2) The great majority of Christians content themselves with such knowledge of the Bible as they "pick up" in Sunday school, church, and occasional private reading; that is, they do not really know the Bible—they only know some of the facts and teachings of the Bible. (3) The masses outside of ecclesiastical organizations generally look upon the Bible as a literature of the past which was good and useful for its time, and has played an important part in history, but which has become obsolete in the better knowledge of the present day. (4) The indifference of the masses to the Bible is probably in the main due to a lack of spiritual interest and aspiration; eternal truth and divine ideals are pushed aside for the pleasures, ambitions, and ethical standards of the world. But it is also partly due to misconceptions of the Bible, which make people dislike and avoid it; such misconceptions should be removed. (5) The neglect of the Bible by professing Christians is mainly caused by a failure to realize how vital to the Christian life is a constant, deep, and systematic study of the Scriptures. Often Christians also have imperfect ideas of the Bible, and how it is to be read and applied for practical purposes. (6) The remedy for all false views and wrong uses of the Bible lies in a genuine and thorough historical study of the Bible. Men must learn that the Bible is a collection of many writings from many persons and many ages; that in order to understand any one of these writings one must know the historical circumstances out of which it grew, the literary methods of the time and the writer, and the contemporaneous ideas and influences with reference to which the author presented his thought and experience. (7) We shall have a revival of interest in the Bible, and, in consequence, a new era of true religion, when men study the Bible as it deserves and requires. Religious education must become as serious and thorough a branch of learning as any secular knowledge. It devolves upon us who regard Christianity as the true knowledge and guide to life here and hereafter to secure for the Bible that recognition and influence which belong to it, by leading men to a thorough study and a true understanding of it.

5. The Practical Value of the Bible.—(1) The Bible is preeminently a practical book. The writings of which it is composed had as their primary aim to improve thought and conduct by an appeal to religion. (2) The history of the western world for over two thousand years testifies to the unique practical value of the Scriptures, as the several parts came into being in successive centuries. (3) In fact, the Bible owes its preservation, not to its literary excellencies, although

they are remarkable; not to its narrative of Hebrew history, although a record of those events is extremely valuable; but to the exalted vision of religious and ethical truth and duty which it presents. (4) Mankind has always been in search of reality and practical good; the race is utilitarian; the criterion of usefulness is the final test of value. Now, the Bible has met this test successfully in every generation. It has the qualities of being a permanent practical guide to men in all the essential features of life. (5) It is necessary, however, that men should learn how to make the right practical use of the Bible. Its message is religious and ethical; apart from this one aim it does not teach history or literature or natural science. It is not a handbook of general information or universal knowledge. It teaches only in the spiritual phases of life; it deals with man as an immortal soul, and points the way to his spiritual well-being. (6) The several portions of the Bible must be understood in their historical origins and relations. The distinction between the Old Testament and the New Testament must be clearly apprehended, the supreme religious truth and ethical ideal of Christianity being found in the New Testament, in the life and teaching of Jesus Christ, and in the apostolic exposition of him. (7) The Bible is to be viewed and treated not as a lawbook of specific statutes and rules, the kind of thing which was superseded in the new dispensation. On the contrary, the gospel given by Jesus was a dispensation of essential truths and principles, by which each man is to shape his life.

6. The Best Methods of Bible Study.—(1) The Bible may be viewed and used in several ways: as a record of Hebrew history, as the collected literature of a nation, as a storehouse of theology, as a book of spiritual devotion, as a guide to religious thought and feeling, as a handbook of ethics. (2) The motive with which one approaches the Bible will determine the way in which one will study it. The method chosen must be adapted to the end sought. (3) The Bible, however, was written for a practical purpose. It contains history and literature and theology, not for their own sakes, but because through them practical instruction can best be given for right living. And the Bible must therefore be studied from this point of view. (4) As an aid to religious devotion, as a guide to religious thought and feeling, as a handbook of ethics, the Bible has a permanent and universal significance, demanding the attention and the obedience of all men. (5) Yet to understand the Bible truly and to use it rightly for promoting the spiritual life, a thorough and correct historical study of the books

comprised in it is necessary. (6) The historical study of a book is the investigation of its authorship, the time and place of its composition, the circumstances out of which it grew, the purpose for which it was written, the contents of the book and their arrangement, the contemporaneous ideas which the book was intended to influence, the origin of the ideas which it contains, the author's manner of presentation in the light of the literary modes and customs of the times, the relation which this book sustained to other books of an earlier and of a later period, the interpretation and use made of the book in its own and subsequent centuries, the history of the transmission of the book to our own time. Each book of the Bible should be studied in this way. (7) Then topical study will be possible, such as the literary characteristics of Hebrew literature, the events of Hebrew history in the several periods of the national existence, the religious conceptions of the Hebrews in the several stages of their development, the growing ethical ideal of the nation, the relation of Jesus Christ and his gospel to the old dispensation, the essential facts, truths, and teachings of the new dispensation, the growth of Christian thought and practice, the development of Christian organization, etc. (8) On the basis of this historical study a true understanding and right use of the Bible will be possible, whether one reads it for devotional purposes, founds upon it his theology, or draws from it the principles of individual and social ethics. (9) Such knowledge of the Bible is necessary to remove false and imperfect conceptions of Christianity, which hinder its proper growth and ultimate triumph.

Book Reviews.

The Religion of Israel to the Exile. By KARL BUDDE. New York: G. P. Putnam's Sons, 1899. Pp. xx + 228. $1.50.

These lectures are an attempt to give a solution of the problem of the historic origin and growth of Israel's religion. They show much keenness of treatment. Few men, indeed, have a better right to speak on this subject than Professor Budde, whose work along varied Old Testament lines has revealed, not only an accomplished scholar, but also a touch of genius. He is, too, a man of real devoutness and a believer in a supernatural revelation of God, enshrined in the Hebrew Scriptures and in Jesus Christ. We wish, however, that this belief, probably felt somewhat out of place in a scientific discussion, had found more repeated expression in these lectures.

Along with much that is now old and generally received by scholars holding modern critical views, Professor Budde has emphasized some new and striking points. He regards Yahweh as originally a Kenite storm or nature warrior deity whom Moses introduced to the children of Israel, and with whom they, having recognized him as their deliverer from Egypt, entered into covenant at Sinai. Yahweh, however, was not at this time a God demanding primarily morality, but simply a great and powerful deity of nature, worshiped with fear and dread. The knowledge of Yahweh's demand for righteousness came through conscience awakened by reflection upon the cause of his pleasure or displeasure.

The germ of this whole development took root at Sinai. Israel's religion became ethical because it was a religion of choice and not of nature, because it rested on a voluntary decision which established an ethical relation between the people and its God for all time.

After the conquest Yahweh, the God of the desert and the nomad (with whom many other gods were worshiped), supplanted the Canaanite Baalim, becoming thus the God of agriculture, and dwelling at the Canaanite shrines about which grew the patriarchal legends. In this process the Yahwism of the desert (represented in the notions of the Rechabites) was transformed, and prepared to become the religion of a civilized people and humanity. "Baal-worship supplied what it

lacked." Through the championship of early prophets, priests, and kings, delivering Israel from foreign foes and the Canaanites still residing in the land, Yahweh became himself the Baal or the Lord of the land. His worship was then purified from the evil elements which it absorbed, by the contest, in the first instance, with the Syrian Baal who stood in with court luxury and oppression, while Yahweh represented the cause of simple life. Then in the humiliation of Northern Israel, and at the same time the recognition of the almightiness of Yahweh, came the conception of the purpose of Israel's choice and the demand of Yahweh for righteousness expressed by the prophets of the eighth century. This is the line of thought of the first four lectures. In the last two (there are six altogether), discussing the religion of Yahweh in Judah, a striking point is given in the notion that Manasseh's idolatry was not meant to be hostile or irreverent toward Yahweh, but that the sun, moon, and stars were worshiped in the temple as Yahweh's vassals, and thereby the conviction of Yahweh's supremacy over the whole world and all its gods was sharpened by this pantheon subordinated to him.

All such endeavors, as represented in these lectures, to trace the historic growth of Israel's religion are praiseworthy and lead forward to its true solution, but they always involve such a one-sided selection of material for proof, and such preconceived views of biblical statements, that one is tempted again and again to say "*non liquet;*" yet they *may* be in the line of exact truth.

YALE UNIVERSITY, EDWARD L. CURTIS.
New Haven, Conn.

The Son of Man: Studies in His Life and Teachings. By GROSS ALEXANDER, S.T.D., Professor of New Testament Exegesis in Vanderbilt University. Nashville, Tenn.: Barbee & Smith, 1899. Pp. xvi + 380. $1.

Rev. J. J. Tigert, D.D., book editor of the Methodist Episcopal Church, South, who writes the introduction to this volume, speaks of it as "the first contribution to biblical theology emanating from our ministry or church, and a most noteworthy contribution." The southern Methodists are to be congratulated, and it is sincerely to be wished that they may accept this valuation of the book by the official editor of their publications. It would be a profitable thing for the great mass of church members, north as well as south, to read a work like this, which is popular in its presentation of the facts, brief and sketchy;

yet scholarly and modern in its spirit and standpoint. The style also is readable and clear.

Every year brings forth a number of books on the life and teaching of Jesus, mainly of a popularizing rather than of a scientific character. Professor Alexander's volume deserves a good place in the popular class. It is not a systematic treatment, either of the life or of the teaching of Jesus. The topics in the life which he presents are: the Conditions and the Beginnings, the Supernatural Birth, the Baptism, the Equipment of Jesus, the Test in the Desert, the Transfiguration, the Resurrection. The topics in the teaching are: the Kingdom of God, Conditions of Entering the Kingdom, the King, the Law, and the Kingdom, Jesus' Doctrine of God the Father, the Daily Prayer of God's Child, Jesus and the Old Testament, the Self-Consciousness of Jesus.

The book is, therefore, much more complete for the teaching than for the life of Jesus, as the author touches upon but one point between the temptation and the resurrection. And the main interest is with the teaching, which makes the book valuable, because we have many popular writings upon the events of Jesus' ministry, but few upon the great revealing message which he brought to the world.

Professor Alexander has wisely followed the best recent New Testament scholars, for he states that he is "especially and deeply indebted" to Keim, Weiss, Wendt, Bruce, and Schürer, and the references throughout the pages show a close acquaintance with the writings of many others of the foremost scholars. The extensive quotations from many of these works, sometimes whole pages, and in the text itself rather than in footnotes, perhaps add to the value of the book, but detract much from its originality.

One need not enter here into a detailed criticism of the author's views upon the many problems which confront him in his work. For the most part the great events of Jesus' life, and the great themes of his teaching, are presented with excellent scholarship, discrimination, and spiritual insight. That one might differ with him at many points of his interpretation only indicates that the problems concerning Jesus are still far from solution. But Professor Alexander proceeds according to the scientific principles of historical investigation, and is admirably — though not wholly — free from dogmatic and traditional preconceptions and limitations. One of the greatest religious needs of the present hour is for men — Christians no less than others — to get face to face with the historical Jesus as he appears in the gospels,

with the interpretations and accretions of the centuries removed. Every book which assists men to this primary knowledge of Jesus is peculiarly valuable, and the present volume is of that kind.

C. W. V.

The Covenant of Salt, as based on the Significance and Symbolism of Salt in Primitive Thought. By HENRY CLAY TRUMBULL, D.D. New York: Charles Scribner's Sons, 1899. Pp. 184. $1.50.

The study of customs and modes of thought is as important as a critical study of the words themselves. Dr. Trumbull writes with surprising freshness upon an old subject, largely because he has acquainted himself with actual usages, as well as with words. The latter, in common speech and use, lose much of their vividness and even meaning by being separated in space, time, and mind from the thing originally described. Having revived our appreciation of covenants, of blood and of the threshold, he now tells of salt as the seal of union between God and man. This most common of all substances, which the spectroscope shows to be almost omnipresent, stands to the oriental mind as the representative of life, even as blood does. Salt vivifies vegetable matter, enriching it with a soul like that belonging to animal meat. In the case of flesh it preserves what is, for the eater at least, its life. Those peoples who do not put salt on their meat, drink, eat, or preserve the blood of the animal slain. The practical identity of salt and blood, as both representative of life, is shown by Dr. Trumbull with marvelously rich illustration out of the vast stores of his reading. He has set forth attractively what the Scriptures, the custom of living men, and the traditions and folk-lore of many nations have to tell of the covenant of salt. Who that has upset the salt cellar has not been obliged, under social coercion or with merriment, to throw some of the spilled salt in the fire, "lest there be a quarrel"? We have seen this custom in places as far apart as Fukui and Philadelphia. Under a household habit lies a truth profoundly discerned and still vital to the oriental. Dr. Trumbull's pithy chapters could be easily enlarged from the habits of life in the countries bordering on the Pacific, where fixed rules about the buying and use of salt and the undesirability of spilling it are in vogue.

Although the word "covenant" appears more than two hundred and fifty times in the Old Testament, there are but three places where "the covenant of salt" is spoken of (Numb. 18:19; 2 Chron. 13:5;

Lev. 2 : 13), all the cases being of peculiar and sacred significance and each unique. "The covenant of salt implies an unchangeableness to a degree unknown to men except in a covenant of blood as a covenant of very life." The use of salt in sacrifices, exorcism, divination, and hospitality is illustrated with many references to literature and social customs. Symbolizing blood and life, it represents the supreme gift from the Supreme Giver. In showing this, the author sets forth a host of facts in a fascinating way, crowning his work with a noble chapter on the Ten Commandments as a covenant of love. He must be a dull preacher who cannot get one or more very helpful and illuminating sermons out of this book. W. E. GRIFFIS.

ITHACA, N. Y.

The Trial of Jesus Christ: A Legal Monograph. By A. TAYLOR INNES. New York: Imported by Charles Scribner's Sons, 1899. Pp. 123. $1.

Special treatises upon certain aspects of the life of Christ are especially valuable when written by men who are professionally interested in the phase which they consider. The present volume is a capital illustration of such a book. Its author is a lawyer, and he treats the trial of Jesus from the legal point of view. The general plan of his work is to separate the trial of Jesus into two parts — the Jewish and the Roman. Under the former he considers the question of the appearance before the high priest, claiming that this is nothing but a preliminary and altogether illegal examination. The distinctions made between civil and criminal trials are well drawn, and the author seems to have considerable knowledge of the Talmud. But in this particular he does not claim to be an expert. His conclusion on the question of Hebrew law is this: "That a process begun, continued, and apparently finished, in the course of one night; commencing with witnesses against the accused who were sought for by the judges, but whose evidence was not sustained even by them; continued by interrogatories which Hebrew law does not sanction, and ending with a demand for confession which its doctors expressly forbid; all followed, twenty-four hours too soon, by a sentence which described a claim to be the Fulfiller of the hopes of Israel as blasphemy — that such a process had neither the form nor the fairness of a judicial trial."

In his account of the Roman trial Mr. Innes is especially at home, for Roman law is far more intelligible to an English lawyer than is the Jewish. There are some capital pieces of interpretative insight in this

passage, particularly as regards the bearing of Jesus' answers to Pilate. In addition, his distinction between Pilate the judge and Pilate the administrator is also helpful. His final conclusion that, although Jesus was not legally condemned in a technical way, his "claim was utterly inconsistent with the claim of the state which Cæsar represented," would require some consideration before acceptance as in any way a justification of the execution of Jesus. The summary of the book's position is this: "Jesus died because in the ecclesiastical council he claimed to be the Son of God and the Messiah of Israel, and because before the world-wide tribunal he claimed to be Christ a King."

Taken as a whole, the book is helpful and valuable. It is to be regretted only that the author was not more acquainted with the methods of criticism, in order that he might have had its aid in the combination of the variant accounts of Jesus' trial. Perhaps with its aid he would have found less difficulty in the inconsistencies arising from the two accounts of the appearance of Jesus before Annas and Caiaphas.

S. M.

One Year of Sunday-School Lessons for Young Children. A Manual for Teachers and Parents. By FLORENCE U. PALMER. New York: The Macmillan Co., 1900. Pp. xvi + 226. $1.

A fundamentally better way of teaching religious and ethical ideas to children, by means of the Bible, is one of the certainties of the near future. Many wise Sunday-school workers are thinking and experimenting along this line. The newly acquired knowledge as to the mental status and conditions of growth in the child, and the successful experience of the kindergarten method with children, have shown that previous methods of Sunday-school instruction have been poorly adapted to the work which they sought to accomplish. It is not possible, however, to determine at once what the new kind of teaching should be. It must be based upon the sound educational principles which have been learned for secular instruction; but the application of these educational principles to religious and ethical instruction must be made with great care. Let those who feel qualified and inspired to attempt a solution of this difficult problem do so; only by the ideas and the experiments of many can the right methods be worked out.

We therefore extend a cordial welcome to Miss Palmer's book, which is now before the public. She has presented us with a series of fifty-three lessons "selected, arranged, and adapted for the use of the youngest classes." The three ideas which underlie the book are correct:

(1) One fundamental ethical or religious truth should be taught the children at a time, and only one; this truth must be one which touches the daily life of the child, such as kindness, obedience, service, good cheer, loving care, the sabbath. (2) This one truth is to be taught by a text from the Bible which the child can learn; by a story to illustrate it, the story being told from a point of view which will bring it within the child's realm of thought and of action; by means of a picture, if a good one can be found which illustrates the truth; and by means of a song which will teach the truth musically. (3) The same ethical or religious truth, having an immediate practical relation to the child's thought and life, is to be made the theme for successive instruction, so that numerous texts, stories, pictures, and songs may present and enforce the truth in a variety of ways.

This method has been skilfully worked out in this book, by one who is an experienced kindergartner. The truths to be taught are selected; the several studies on each truth are arranged; the texts, stories, pictures, and songs are given; and the whole order of the study, its point of approach, its inculcation and its applications of the truth, are clearly indicated. The work of course is as useful in the home as in the Sunday school.

It is greatly to be desired that those who feel competent and willing to leave traditional methods in order to find some better way of teaching the children should make a faithful trial of the method here presented, which is founded on right educational principles, has in general the right idea of how the Bible is to be used with children, and presents a practical scheme of instruction which can be used successfully by those who recognize clearly the errors and inadequacy of the current systems.

This book by Miss Florence Palmer, and the *Kindergarten Sunday School* by Miss Frederica Beard (Pilgrim Press, Boston), are well adapted to lead the way into this better land for the children.

C. W. V.

Two Years in Palestine and Syria. By MARGARET THOMAS. With 16 Illustrations reproduced in Colors in facsimile of the Original Paintings by the Author. New York: Imported by Charles Scribner's Sons, 1900. Pp. xiv + 343. $5.

This sumptuously printed book, with large type, fine paper, and beautiful colored pictures of Palestine scenes, is unusually attractive. The author is at the same time the artist, and what she has written is

the result of a long, well-employed visit to the Holy Land, with note-book and sketching material judiciously and skilfully used. She had already traveled in other countries and written of them, and her experience has fitted her to discover and to describe the right things.

Mrs. Thomas does not claim a special training in the history and archæology of Palestine, and she has not attempted to deal with the more scholastic matters and the controverted problems of that land. Her purpose was rather to see the customs and the people as they now are, and to portray them vividly in words and colors for the sake of those who cannot themselves take the long journey to the eastern Mediterranean coast. Her account, therefore, is easy and delightful reading, and the illustrations add greatly to the narrative. In only a few cases has she given Scripture references, but one who is familiar with the Bible will get much light from her descriptions of the unchanged oriental customs.

The story of Palestine has been frequently told by many travelers and scholars in the last two generations; but the past ten years have witnessed a procession of photographers and painters who have taken almost unnumbered pictures of all the ancient sites and present-day scenes in the Holy Land. Tissot's great collection of water-colors and pen sketches are well known to all, and Mr. C. K. Linson's pictures, now accompanying Dr. John Watson's "Life of the Master" in *McClure's Magazine*, are also very fine. Mrs. Thomas has added only a few pictures to the whole number, but these few are choice ones. And she has described in detail some of the most striking customs of Palestine, for example, the religious ceremony known as the Greek Miracle of the Holy Fire at Easter, which takes place annually in the Church of the Holy Sepulchre at Jerusalem. The Greek priests admit to educated inquirers that there is no miracle about it, and that they do not intend to deceive in the matter, but that they have to keep up this old custom for the sake of the lower classes who believe it to be miraculous, and regard it as one of the greatest manifestations of God given to them. The great crowd who witness the ceremony are so excited and violent that many persons are injured, and often some are killed, at its observance.

C. W. V.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

WEIR, T. H. A Short History of the Hebrew Text of the Old Testament. London: Williams & Norgate, 1900. Pp. 164. 6s.

The author is assistant in oriental languages in the University of Glasgow. He has given us a scholarly account of the evidence available for tracing the transmission of the Old Testament text. The book is a useful one for purposes of reading and elementary instruction. Comparatively few Bible students understand the facts concerning the handing down of the text of the Bible, but it is a subject of much interest, with practical bearings.

BUDDE, KARL. Der Kanon des Alten Testaments. Giessen: Ricker, 1900. Pp. 80. M. 1.20.

GRÜNEISEN, CARL. Der Ahnenkultus und die Urreligion Israels. Halle: Niemeyer, 1900. Pp. 287. M. 6.

GIESEBRECHT, FRIEDRICH. Die Geschichtlichkeit des Sinaibundes. Königsberg: Thomas & Oppermann, 1900. Pp. 65. M. 1.20.

MARTI, KARL. Das Buch Jesaia. *Kurzer Hand-Commentar zum Alten Testament.* Tübingen: Mohr, 1900. Pp. 428. M. 7.

KRAETZSCHMAR, R. Das Buch Ezechiel übersetzt und erklärt. *Handkommentar zum Alten Testament.* Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 302. M. 6.

MITCHELL, H. G. Amos: An Essay in Exegesis. Revised edition. Boston: Houghton, Mifflin & Co., 1900. Pp. 211. $1.50.

The first edition of this book appeared in 1893, and the present second edition is a reprint of the former work, with some minor modifications. The author has changed his view in respect to the date of Joel and Obadiah, placing them now at a late period in the Jewish history. Some additional notes have been added in an appendix at the close. The volume is an excellent handbook to the study of the prophecy of Amos, and in this new edition should reach a large number of Bible students.

GUNKEL, HERMANN. Der Prophet Esra. IV. Esra, übersetzt. Tübingen: Mohr, 1900. Pp. 100. M. 2.

GOODWIN, E. B. The Poetry of Israel. Washington, D. C.: Catholic University Bulletin, 1900. Pp. 49. $0.50.

FONCK, LEOPOLD. Streifzüge durch die biblische Flora. Freiburg: Herder, 1900. Pp. 167. M. 3.

GALL, FREIHERR V. Die Herrlichkeit Gottes: Eine biblisch-theologische Untersuchung ausgedehnt über das Alte Testament, die Targume, Apokryphen, Apokalypsen, und das Neue Testament. Giessen: Ricker, 1900. Pp. 109. M. 3.

ARTICLES.

SKIPWITH, G. H. The Origins of the Religion of Israel. *Jewish Quarterly Review*, April, 1900.

PRÁŠEK, J. V. On the Question of the Exodus, IV. *Expository Times*, June, 1900, pp. 400–403.

BLACK, ARMSTRONG. Joseph: an Ethical and Biblical Study. 5. "The Life within Bars." Gen. 39:20—40:23. *Expositor*, June, 1900, pp. 444–59.

WELCH, A. C. Review of Kittel's "Die Bücher der Könige." *Critical Review*, May, 1900, pp. 220–26.

LAIDLAW, A. S. The Priest and the Pilgrim. Ps. 84:4, 5 (Cheyne's version). *Expository Times*, May, 1900, pp. 345–7.

MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation: The Unity of Isaiah. *Expositor*, May, 1900, pp. 321–46.

The writer refuses to join with the great majority of Old Testament scholars in finding evidence for more than one author in the book of Isaiah. For this refusal he gives eight reasons: (1) The external evidence, so far as it can be traced, is unanimously in favor of its unity; and, since the second part of Isaiah has enjoyed exceptional popularity, it is improbable that the name of the author would have been forgotten within two hundred years of the time when he wrote, and his work merged in that of a much earlier writer. (2) The theory which bisects Isaiah leads by a logical necessity to further and further dissection, and so to results which are absurd. (3) The geography of chaps. 40–66 is earlier than the geography of Jeremiah and Ezekiel, and a geographical notice in the last chapter of Isaiah was mistaken by Jeremiah. (4) The idolatrous practices rebuked by the second Isaiah are pre-exilian rites, such as we cannot, without anachronism, attribute to the Israelites either during or after the exile. They can only be explained as relics of a very primitive fetish-worship, connected with particular localities. (5) Other crimes rebuked by the second Isaiah are identical with crimes rebuked by the first Isaiah, and are of a sort which imply the existence of an independent community long established on the soil. (6) The second Isaiah gives us some personal details which enable us to identify him with the prophet of chap. 6; and, what is more important, tells us the name borne by the prophet before he took the name Isaiah. (7) The second Isaiah employs words only known otherwise to the first Isaiah, of which the meaning was lost by Jeremiah's time. (8) The second Isaiah shows himself otherwise possessed of a scientific and technical vocabulary which the first Isaiah only shares with him.

BEER, GEORG. Review of recent literature on "Die kleineren Hagiographen." *Theologische Rundschau*, May, 1900, pp. 181–7.

ABBOTT, LYMAN. The Ancient Hebrew People: their Life and Literature. *Outlook*, May 5, 1900, pp. 72–9.

TYLER, THOMAS. Ecclesiasticus: the Retranslation Hypothesis. *Jewish Quarterly Review*, April, 1900.

SCHECHTER, S. A Further Fragment of Ben Sira. *Jewish Quarterly Review*, April, 1900.

NIESE, BENEDICTUS. Kritik der beiden Makkabäerbücher nebst Beiträgen zur Geschichte der makkabäischen Erhebung, I. *Hermes*, Heft 2, 1900, pp. 268–307.

THOMSON, J. E. H. The Samaritans. *Expository Times*, May, 1900, pp. 375–7.

NEW TESTAMENT.

BOOKS.

*CARY, GEORGE L. The Synoptic Gospels. *International Handbooks to the New Testament.* New York: G. P. Putnam's Sons, 1900. Pp. 409. $2, *net.*

BALJON, J. M. S. Commentaar op het Evangelie van Mattheus. Groningen: Wolters, 1900. Pp. 435. $4.50.

*WENDT, H. H. Das Johannesevangelium. Eine Untersuchung seiner Entstehung und seines geschichtlichen Wertes. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 239. M. 6.

WEISS, JOHANNES. Die Predigt Jesu vom Reiche Gottes. Zweite, völlig neubearbeitete Auflage. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 214. M. 5.

GILBERT, G. H. The Student's Life of Jesus. Third edition, revised and enlarged. New York: The Macmillan Co., 1900. Pp. 418. $1.25.

We are glad to welcome this valuable handbook to the life of Christ in a third edition, after being four years in use. The work has been improved by the rewriting of a considerable part of it, and by the addition of an index of passages from the gospels. The place of the introduction to the gospels has been changed to the closing portion of the book, and the number of pages has been somewhat increased.

BIRD, ROBERT. Jesus the Carpenter of Nazareth. Second edition, illustrated. London: Nelson, 1899. Pp. 612. 6s.

POTT, AUGUST. Der abendländische Text der Apostelgeschichte und die Wir-Quelle. Leipzig: Hinrichs, 1900. Pp. 88. M. 3.

GORE, CHARLES. St. Paul's Epistle to the Romans; a Practical Exposition of Romans 9–16. New York: Charles Scribner's Sons, 1900. Pp. 241. $1.50.

This is the second part of the treatment of the epistle to the Romans, the first part of which was published last year. It aims to give a brief and popular interpretation of the main ideas and current of thought in this consummate epistle of the great apostle to the Gentiles. Dr. Gore has in many books manifested a special skill in such work as this, and the book can be heartily commended to the more careful student of the Bible.

HEINRICI, C. F. G. Der zweite Brief an die Korinther. *Meyer Kommentar.* Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 463. M. 6.20.

*DRUMMOND, JAMES. The Epistles of Paul the Apostle to the Thessalonians, Corinthians, Galatians, Romans and Philippians. *International Handbooks to the New Testament.* New York: G. P. Putnam's Sons, 1899. Pp. 391. $2, *net.*

BIGGS, C. R. D. The Epistle of Paul the Apostle to the Philippians. *Churchman's Bible.* London: Methuen & Co., 1900. Pp. 190. 1s. 6d.

BECHTEL, FRIEDRICH. Die wichtigsten Aussagen des Neuen Testaments über die Person Jesu Christi. Heidelberg: Winter, 1899. Pp. 275. M. 4.

AALL, ANATHON. Geschichte der Logosidee in der christlichen Litteratur. Leipzig: Reisland, 1899. Pp. 493. M. 10.

ARTICLES.

BONUS, ALBERT. Matt. 6: 1, Righteousness and Almsgiving. *Expository Times,* May, 1900, pp. 379–81.

MACGREGOR, W. M. Christ's Three Judges: 1. Caiaphas. Matt. 26: 57–66. *Expositor,* June, 1900, pp. 407–14.

STEWART, G. W. Jülicher on the Nature and Purpose of the Parables, III. *Expositor,* June, 1900, pp. 461–72.

In the three articles of which this is the last, Mr. Stewart has presented the chief ideas of Jülicher's great work on the parables of Jesus. He agrees with Jülicher that the synoptic gospels (Matt. 13: 10–15 and parallels) misrepresent Jesus in setting forth that he used parables to obscure the truth from the multitude. If there is one teacher, he says, of whom we can affirm with certainty that his aim was not to conceal the truth from his hearers, lest they should be converted and receive forgiveness, that teacher is Jesus Christ. And if there is one form of instruction of which we can affirm with certainty that its tendency is not to obscure, but to make clear so that even a child may understand, that form is the parable.

GWILLIAM, G. H. Interpretation of Messianic Prophecy, John 19: 37. *Expository Times,* June, 1900, pp. 392–8.

PEABODY, F. G. The Teaching of Jesus concerning the Rich. *New World,* June, 1900, pp. 323–46.

No single social type monopolized the sympathy or acceptance of Jesus. Whatever may be gladly admitted concerning the special tenderness of his teaching when he speaks of the poor, there is certainly no ground for believing that Jesus proposed to array the poor against the rich, or set the one social class on his right hand and the other on his left. The fact is that his teaching moved in a world of thought and desire where such distinctions became unimportant and a profounder principle of classification was applied. His categories of social judgment are not those of wealth and poverty. His thought is directed toward the fulfilment of the kingdom of God, and whatever human character he discovers which seems contributory to that ideal he spontaneously and often abruptly accepts; whatever circumstances, on the other hand, appear to hinder that great consummation must be, according to his teaching, at any sacrifice

escaped or overcome. This elevation of the mind of Jesus above the reign of social differences is further indicated when one considers his relation to that view of poverty and wealth which was current among his own people and in his own time. Into that social environment, a world of embittered poverty and cultivated hate, with no solution at its command for the paradox of poverty and piety, there enters the new comprehensiveness of the teaching of Jesus. Prosperity, he preaches, is no sign of divine acceptance; on the contrary, it is one of the most threatening obstructions which confront the spiritual life. The desire of the nation, therefore, should be turned altogether away from the thought of wealth as a sign of piety, or of poverty as a sign of divine disfavor.

Out of his fragmentary utterances and occasional parables there issues a teaching quite as radical in its character and quite as searching in its demands as any modern arraignment of wealth, but with a touch of wisdom and a balance of judgment which make it a teaching, not for a special age or class, but for all conditions and all times. He does not present a scheme of economic rearrangement: he issues a summons to the kingdom. He confronts a man, not with the problem of his commercial rights, but with the problem of his own soul. To many a man ensnared in the complex and intense conditions of modern life, to many a man and woman tempted almost beyond their strength by their self-indulgence, narrow interest, and practical materialism, the message of Jesus comes with convincing force. Such persons know well that it is hard for those who have riches to enter into the kingdom of God. They know that to maintain religious ideals, genuine simplicity, and breadth of sympathy among the exotic and artificial circumstances of a prosperous life is one of the most difficult of modern undertakings. Jesus perceived with perfect distinctness that the most immediate and insidious peril to the Christian life comes from the love of money, which fosters vulgarity, ostentation, envy, ambition, self-conceit, material standards of happiness — the qualities which make people unspiritual, unteachable, unresponsive to the light. The issue is therefore undisguised. No man can serve two masters. The service of the kingdom demands the whole of a man, his possessions as well as his mind and heart. Wealth is a trust, to be used only for the promotion of human well-being, for the building up of the kingdom of God.

FORREST, D. W. Did Jesus Pray with His Disciples? *Expository Times*, May, 1900, pp. 352–7.

PEYTON, W. W. The Crucifixion as an Evolutionary Force. *Contemporary Review*, April, May, 1900, pp. 491–505, 701–15.

HOMMEL, FRITZ. The Apocalyptic Origin of the Expression "Son of Man." *Expository Times*, May, 1900, pp. 341–5.

Professor Hommel thinks that the title "Son of Man," chosen and used by Jesus of himself, is of Babylonian origin. He agrees with Gunkel (*Zeitschrift für wissenschaftliche Theologie*, 1899, pp. 581–611) in holding that the Aramaic term *bar-nāshā*, of which ὁ υἱὸς τοῦ ἀνθρώπου is the Greek equivalent, uniformly meant the Messiah, being one of the technical apocalyptic terms which are still in many ways obscure to us. Apocalyptic had, in any case prior to Daniel, chap. 7, terms for the Messiah such as "one like a man," "one with the form or the appearance of a man." When, accordingly, the apocalyptic writers spoke further of this heavenly figure, they naturally said quite briefly "*the* Man" (Aramaic, *bar-nāshā*), because the supra-earthly figure of that "man" was in the mind of everyone acquainted with the subject. If then the pre-Christian

gnosticism and apocalyptic, of which the Jews were so fond, and which were so widely diffused, went in search of extra-Jewish and at the same time primeval sacred elements to supplement or perfect their systems, were it even merely by way of support to the current pictures of the Messiah, they could certainly have discovered no field more fruitful than the Babylonian mythology. In particular, the divine-human figure of Ea's son, Adapa-Marduk, the *zir-amilûti*, offered a rich store of allied conceptions. Was there not here, on the part of the heathen world from the time of Abraham downward, an unconscious anticipation of Him who was yet to bring redemption and true peace to sinful man? And so even our Savior did not disdain to apply to himself by preference the title which had been borrowed from Babylonia by the circles referred to above, and stamped by them upon the expected Messiah — "seed of mankind," or "Son of Man." Thereby he took the vessel of Babylonian mythology, otherwise so unclean, and hallowed it forever in this matter where its searches had led to a presentiment of the truly divine.

MELTZER, H. Die Verwertung der neueren Leben-Jesu Forschung im Religionsunterricht. *Protestantische Monatshefte*, April, 1900, pp. 143–58.

ALLEN, W. C. The Original Language of the Gospel according to St. Mark. *Expositor*, June, 1900, pp. 436–43.

This able and useful exhibition of the Aramaisms in the gospel of Mark deserves careful consideration. Mr. Allen thinks this evidence indicates an Aramaic original for the second gospel; he does not claim that such an original is here proved, but that the phenomena justify a reconsideration of the question by the best linguistic scholars. It has been customary to explain the Aramaisms as the work of a bilingual Jew, but the author thinks this explanation inadequate. If the gospel of Mark is a translation from an Aramaic original, then Mr. Allen thinks it would have to be assigned to a year before 60 A. D., and could hardly have been written at Rome. Such an original also would affect current views on the synoptic problem.

ALLEN, W. C. Did St. Matthew and St. Luke Use the Logia? *Expository Times*, June, 1900, pp. 424–6.

The fact that our first three gospels often agree in phraseology, even in very minute points, is a curious literary phenomenon, and no doubt argues ultimate identity of source. But it is very doubtful whether anything definite could be decided upon this ground alone as to the relative dependence of our gospels. If Matthew, Mark, and Luke agree in language, any two of them may have borrowed from the third, or all three from a common source. The hypothesis that Matthew and Luke used in common a second Greek source besides the gospel of Mark is generally supported by the argument that they have a good deal of common matter not found in the second gospel, and that they often agree in language. This argument is meager and inconclusive. The oral-tradition theory is in ill-repute among a large school of New Testament critics; and with good reason, when attempts are made to solve the whole synoptic problem by means of it. But Mr. Allen thinks much might be said for it as an explanation, not only of matter peculiar to a single gospel, but as the source of much that Matthew and Luke record in common. Nothing is more probable than that sayings of Christ should be preserved in the oral teaching in a fixed form — fixed in the sense that any well-instructed member of the Christian Society would probably be able to repeat them in a form which, with slight variations, was familiar to everybody.

The gospels are church writings, books of a society, the literature, not of a nation, but of a sect. From the first days repetition of the acts and words of Christ must have formed part of every Christian assembly for worship. If we suppose that Matthew and Luke were written after the year 70 A. D., let us try to imagine the numberless occasions upon which the sayings of Christ with which we are now concerned must have been repeated by the Christian evangelists. If Matthew and Luke record such sayings in words which are often the same, it is little to be wondered at.

SCHECHTER, S. Some Rabbinic Parallels to the New Testament. *Jewish Quarterly Review*, April, 1900.

LEWIS, AGNES S. The Earlier Home of the Sinaitic Palimpsest. *Expositor*, June, 1900, pp. 415–21.

From the colophon to the upper writing of the Sinaitic Syriac palimpsest of the gospels it has just been learned that the writer of the "Select Narratives," who wrote in 697 or 777 A. D., lived at Antioch of Syria at the time. It is therefore probable that this palimpsest codex of the gospels was put into its present form in Antioch. The reason why a manuscript of the gospels could be overwritten with biographies of women saints was probably that its text was in some way superseded. If this Sinaitic Syriac codex presents a text earlier than that of the Peshiṭta Syriac, then it was probably looked upon as obsolete when the Peshiṭta version had been authoritatively adopted by the Syrian church. That the palimpsest manuscript should later have been carried to St. Catherine's at Sinai is not at all strange.

DENNEY, JAMES. Review of Bartlet's "Apostolic Age: its Life, Doctrine, Worship, and Polity." *Critical Review*, May, 1900, pp. 253–9.

CARR, ARTHUR. The First Act of the Apostles — the Election of Matthias. *Expositor*, May, 1900, pp. 388–98.

NESTLE, EBERHARD. Acts 17:22, δεισιδαιμονεστέρους. *Expository Times*, May, 1900, p. 378.

Against the widely held interpretation that this term is used by Paul as a compliment to his hearers, whereby he would win their sympathy, Professor Nestle recurs to the old opinion that Paul intended to censure his hearers, though in a mild form. The general use of the term is in the bad sense, and this must have been especially true with the Jew, for δαίμονες and δαιμόνια are evil spirits (*cf.* 1 Cor. 10:20 f.). Philo uses the term δεισιδαιμονία, but in a sense opposed to εὐσέβεια. Paul therefore speaks of the Greeks as wishing to revere or worship God, but as being on the way to superstition.

REID, JOHN. The Missionary Methods of the Apostles. 4. The Evangelizing Agents; 5. Practical Methods in Evangelization. *Expository Times*, May, June, 1900, pp. 360–64, 411–14.

It is impossible to estimate the number of preachers who were active in spreading the gospel during the apostolic age. They were many, even at the beginning. The total activity must have been very great. The gospel was a new thing. It profoundly affected the Jewish people. The enthusiasm of preachers and converts must have led to earnest and continuous toil in publishing what they felt to be "good tidings of great joy." It is evident that a very large number of agents were under the superintendence of the apostle Paul. It is perhaps not too much to say that the knowledge of the gospel was more widely extended by unnamed believers working in the home, by the way, and in the circle of their friends, than by the public activity of

the workers whose names we know. With reference to the methods which they used in evangelization, we see (1) that their energies were directed to great strategic positions, which became centers of an ever-widening process of evangelization; (2) that they addressed themselves first to those who were most likely to receive their message — the Jews, then the proselytes and devout gentiles who worshiped in the synagogues. There are evidences of vast and well-ordered plans in the operations of the apostolic missionaries.

FINDLAY, G. G. The Letter of the Corinthian Church to St. Paul. *Expositor*, June, 1900, pp. 401–7.

Professor Findlay endeavors to reconstruct the letter which the Corinthian Christians wrote to Paul (1 Cor. 7 : 1), deriving the ideas, and to some extent the language, from Paul's letter in reply. The effort, though it cannot be supposed to have succeeded in restoring the letter in any proper sense, has a value in making more real to us the actual situation in Corinth and Paul's handling of it. He characterizes the epistle from Corinth as somewhat prolix and studied in style, coming from a church which rated itself high in "word and knowledge;" it was self-complacent and high-sounding, not to say pretentious, in its religious tone, and made strong declarations of fidelity; it glossed over the quarrels of the church factions and ignored the criminal case brought into view in chap. 5 of First Corinthians, for of both these matters Paul hears from other sources; while it put forward a series of debatable questions for the apostle's solution which indicated great activity of mind and an earnest desire to have the relations of the church with heathen society put upon a settled and tolerable footing.

RAMSAY, W. M. St. Paul on Marriage. *Expositor*, May, 1900, pp. 380–87.

We have here presented a striking attempt — how successful remains to be determined — to reverse the interpretation commonly put upon the seventh chapter of First Corinthians. Paul's language there seems to be as explicit and clear as words can be: he exalts celibacy as the ideal state and regards marriage as a concession to the lower nature, for reasons which he indicates. But Professor Ramsay, by assuming a special attitude toward marriage on the part of the Corinthians who asked Paul's advice on the subject, supposes an entirely different position on the apostle's part. They would make marriage universal in order to remove the social errors and vices of the day; Paul thinks marriage better than celibacy, but will not enjoin it upon all. Immorality can be avoided in either case, and Christian liberty is to be maintained. Paul then refers to his own case. Professor Ramsay thinks he was married, but that was not what he referred to; he was urging them to live a life as entirely devoted as his own was to the divine purpose, whereby they would inevitably turn from immorality. No one, he says, who has any real sympathy with Paul's spirit can imagine him expressing, even in the most abstract fashion, the wish that there could or should be one universal rule — no marriage. The discussion of Professor Ramsay's hypothesis will be interesting.

PREUSCHEN, ERWIN. Das Rätselwort im Spiegel, 1 Cor. 13 : 12. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 180–81.

MÜLLER, K. F. Des Apostels Paulus Brief an die Philipper übersetzt und erklärt. Freiburg: Herder, 1900. Pp. 348. M. 7.

KARO, GOTTWALT. Versuch über Jacobus 2 : 18. *Protestantische Monatshefte*, April, 1900, pp. 159, 160.

RELATED SUBJECTS.

BOOKS.

KENYON, F. G. The Palæography of Greek Papyri. With twenty facsimiles and a table of alphabets. Oxford: Clarendon Press, 1899. Pp. 160. $3.

This is an exceedingly valuable contribution to the study of the manuscripts of the first centuries of our era, which were mainly papyrus. Upon this material the New Testament books were first written and circulated. Much information has come to us of late about the methods of writing in the New Testament times, through the many Greek papyri found in Egypt, of which the "Sayings of Jesus" recently discussed was one. Mr. Kenyon has collected with care and scholarship all that has been so far learned, and has presented it here in an attractive form, with twenty facsimiles of papyri, a table of alphabets, and appendices full of interesting matter. The student of New Testament textual criticism will find this work a most helpful aid in understanding the earliest stage of New Testament text transmission.

SAGEBEER, J. E. The Bible in Court: the method of legal inquiry applied to the study of the Scriptures. Philadelphia: J. B. Lippincott Co., 1900. Pp. 215. $1.

A volume well deserving attention, as it presents in popular form certain principles of argument with which every minister should be acquainted. It is not a book that betrays large knowledge of modern biblical study, but much of what it contains is true in any case. It is divided into three parts. The first contains a discussion of what the lawyers call "pleading," and furnishes an important discussion as to the right use of words and propositions. The second part deals with the principles and classes of evidence; the third part treats of the nature and the process of drawing inferences. The author has given a great number of important facts and principles, and a careful study of the methods here described will free Christian apologists from certain errors into which they too commonly fall. The author is especially clear in his caution against reasoning in a circle concerning the inspiration of the Bible.

MERRILL, W. P. Faith and Sight: Essays on the Relation of Agnosticism to Theology. New York: Charles Scribner's Sons, 1900. Pp. 175. $1.

This book is designed to assist in the transition from a traditional faith to a living, personal faith which shall be intelligible and defensible in the face of modern physical and mental science. It is attractive and lucid in style, clear and simple in thought, warm and true in spirit. Many people should read it, weighing carefully its revaluation and interpretation of theology.

BARNES, A. S. St. Peter in Rome, and his Tomb on the Vatican Hill. London: Swan Sonnenschein & Co., 1900. Pp. 395. 21s.

The author is a Roman Catholic, and the volume bears the *imprimatur* of Cardinal Vaughan. The book is handsomely printed. The first four chapters treat of the history of the apostle Peter in his relation to the church at Rome. The Romanist view is defended that Peter began his work in that city in 42 A. D., against the quite certain conclusion of scholars that Peter could not have worked in Rome previous to Paul's arrival there in 61 A. D. (or earlier). The remaining eleven chapters of the book deal with the localities, buildings, and legends sacred to the memory of Peter in Rome. The work is of much interest and value, making due allowance for Romanist preconceptions.

TAYLOR, CHARLES. Appendix to "Sayings of the Jewish Fathers." Cambridge, Eng.: University Press, 1900. Pp. 183. 7s. 6d.

ARTICLES.

ALLEN, C. A. The Christian Ideal. *New World*, June, 1900, pp. 246–62.

BIXBY, J. T. Religion and the Larger Universe. *New World*, June, 1900, pp. 285–300.

DIGGLE, J. W. The Nature of Holiness. *Expositor*, May, 1900, pp. 366–80.

MACALISTER, ALEX. Review of Iverach's "Theism in the Light of Present Science and Philosophy." *Critical Review*, May, 1900, pp. 229–36.

KIRKUS, W. On Preaching. *New World*, June, 1900, pp. 226–45.

PFLEIDERER, OTTO. Zur neutestamentlichen Ethik. *Protestantische Monatshefte*, April, 1900, pp. 129–38.

IVERACH, JAMES. Review of Paulsen's "System of Ethics." *Critical Review*, May, 1900, pp. 201–8.

WELLS, JAMES. Mercy: an Exegetical Study. *Expository Times*, June, 1900, pp. 409–11.

MARSHALL, J. T. The Contest for the Body of Moses. *Expository Times*, June, 1900, pp. 390–91.

MORGAN, WILLIAM. Schleiermacher. *Expository Times*, June, 1900, pp. 419–23.

ACHELIS, HANS. Spuren des Urchristentums auf den griechischen Inseln? *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 87–100.

WILAMOWITZ-MOELLENDORFF, U. v. Ein Bruchstück aus der Schrift des Porphyrius gegen die Christen. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 101–5.

PREUSCHEN, ERWIN. Die armenische Uebersetzung der Testamente der zwölf Patriarchen. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 106–40.

BOUSSET, W. Die Testamente der zwölf Patriarchen. *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 141–75.

NESTLE, EBERHARD. War der Verfasser des ersten Clemens-Briefes semitischer Abstammung? *Zeitschrift für neutestamentliche Wissenschaft*, May, 1900, pp. 178–80.

THE RUSSIAN CHURCH ON THE MOUNT OF OLIVES

THE BIBLICAL WORLD

VOLUME XVI SEPTEMBER, 1900 NUMBER 3

EDITORIAL LETTER.

TO THE READERS:

Are we not inclined in these days to make too much of the element of *chronology* in our study and teaching of the life of Christ? The modern passion for exact dates is an essential feature of historical science. The problem of the exact years in which Jesus was born, worked, and died, is one which historical students of Christianity have labored upon faithfully. That Jesus actually lived in the first third of the first century A. D. no competent person now denies. But it matters comparatively little for practical purposes, however important the facts may be for strictly historical purposes, whether he was born in 8, 7, 6, or 5 B. C.; whether he died in 29, 30, 31, 32, or 33 A. D.; whether his public ministry was of one, two, three, or four years' duration; or whether certain minor events of the ministry happened in this or that order, or in the spring or autumn of the year. Scholars do not find the data sufficient to determine the exact years, intervals, and order of events in Jesus' career. And the data are not sufficient for this reason: the first generation of Christians did not concern themselves with these details. If they had considered them important, they would have preserved them. But they were after larger things. They held firmly the main facts and teachings of Jesus' ministry, and pushed forward to the actual realization of the gospel in their own and other lives. They were impelled, not by a historical, but by a practical interest. The events themselves, not the calendar dates or the exact intervals between them, was what the primitive Christians gave

attention to; the words of Jesus in their teaching significance, rather than their precise chronological setting, was what interested them. And so it results that in the gospel records which they prepared, and which have been transmitted to us, the exact dates and intervals and settings of all Jesus' words and deeds cannot be determined.

Is it not, then, the part of wisdom for us, when we study the life of Christ for practical purposes, to assume the same point of view toward it as did the first Christians? Should we not make the details of the chronology of Jesus' life a secondary matter? Are there not more important things to learn and to discuss than the precise order, and time of year, of Jesus' words and deeds? The great divisions of his public ministry, and the approximate dates of his career, are indisputable and undisputed. Is it a wise use of time and energy for the average Bible student to discuss the details of date and order about which there is much disagreement among those who have most studied the life of Christ, and for which the information we have can give us no certain decision?

The harmonies of the gospels which have been in use in the past two generations have been largely responsible for the undue prominence now given to chronology in the study of the gospel history. Those harmonies unwisely attempted to give the exact date of each event, the exact interval between events, and the exact order of all the events of the public ministry — unwisely, because in many cases their statements were mere conjectures, and yet these conjectures passed current for ascertained facts with the great majority of persons who used their books. The latest published harmony of the gospels has with great wisdom removed this false emphasis upon the chronology, and this mass of conjecture, by not attempting to furnish a chronological scheme for the life of Christ; instead it presents the gospel narrative practically in its own arrangement, with no additional matter. The student's attention is therefore not diverted from the main interest and importance of the gospels; he enters into the point of view and spirit of the primitive Christians who prepared the records; and the supreme ethical and religious import

of Jesus words and deeds becomes the all-absorbing study. There is a place for the consideration of the chronological details of Jesus' life, but it is not in the general Sunday-school or Bible-class study; there greater things of practical importance demand the whole time.

It gives the editors pleasure to announce that the index to the BIBLICAL WORLD, for which one hundred and fifty advance subscriptions have already been received, is in preparation. One of the journal's faithful adherents, who has had experience in biblical work, is to be the author of the index, the Rev. Robert Kerr Eccles, of Bowling Green, O. The index will be published, as previously projected, early next year, and will cover the sixteen volumes of the BIBLICAL WORLD to the close of the year 1900.

Sunday, September 9, will be in one important respect a marked occasion. On that day will be realized the plan of the COUNCIL OF SEVENTY for a specific and concerted effort to create in the churches a vigorous, intelligent activity in the direction of better study of the Bible. Hundreds of pastors have sent in pledges that the subject will then receive from them the most stirring presentation of which they are capable. There is really no danger that Bible study will be too strongly urged upon people. Education in other lines is *forced* upon them; why not *urge* education in the line of religion? The best educators are insisting that religion is an essential ingredient of all true culture, of all complete manhood and womanhood. The Bible is the preëminent means for instruction in religion. In the past this book has proved the supreme guide and inspiration to right living; it can do as much for the future if people will understand it and yield to it. We believe that "Bible-Study Sunday," 1900, will be for *thousands* of people a birthday into the blessed inheritance of the Scriptures, the knowledge and experience of which will become within them "a well of water springing up unto eternal life" (John 4: 14). Certainly we can all join in the profound wish and earnest prayer for such a religious revival as this.

THE EDITORS.

THE USE OF A DOCTRINAL CATECHISM IN SUNDAY-SCHOOL INSTRUCTION.

A SYMPOSIUM.

By a "catechism" is meant a statement of Christian doctrine arranged in the form of questions and answers, prepared for the purpose of being committed to memory. Whatever may have been its uses in the past, it is evident that at the present time it is practically discarded among all denominations, alike in the church, in the Sunday school, and in the home. To take one example out of many that might be given: I was present, some time ago, at a public meeting where all the Presbyterian Sunday-school pupils in the city of New York who during the year had learned and recited the Shorter Catechism were rewarded with the present of a Bagster Bible. Notwithstanding the value of the gift, the entire number was less than one hundred; and nearly all were awarded to pupils in mission schools, scarcely any to church schools; and this, while the Presbyterian church is generally and justly regarded as in the front line of fidelity to its doctrinal standards. I doubt whether among the three million members of Methodist Episcopal Sunday schools there are three thousand persons who are diligently studying the catechism. Nor is it difficult to understand the reasons for this widespread neglect of this time-honored method of instruction.

1. The catechism was devised in an age when great stress was laid upon soundness of doctrine, and when the divisions between churches followed doctrinal lines. Each church, whether Lutheran, Calvinistic, or Anglican, had its catechism, which was most explicit and positive upon the questions then at issue between the churches. In this age our churches are paying little attention to questions of abstract doctrine; controversies between theologians of different denominations are rare; we are more inclined to discuss platforms upon which we can stand together than those upon which we must stand apart;

and the catechism does not express the religious spirit of the age.

2. Then again, the catechism grew out of the ancient, rather than the modern, methods of studying the Bible. Formerly the Bible was regarded, even by scholars, as a sort of dictionary of theological proof-texts, to be used wherever they might be made to fit, regardless of historical relation or of the biblical writer's purpose: whether from Jude, or Joshua, or Job, it was all the same. The scholarship of this age does not approve the "proof-text" method: it seeks the thought of the ancient author, and not the needs of the modern theologian; it looks at the Bible from a point of view widely apart from that of the catechism-maker.

3. Moreover, the teaching of today in secular schools, as well as in Sunday schools, lays infinitely less stress upon memorizing than did the teaching of a generation ago. As a boy I was compelled to learn by number every rule of the syntax in the Latin grammar and every rule in arithmetic. Nowadays nobody learns rules in school. Principles are taught, but there is little training in memory. It is useless to expect boys and girls who commit only a few "memory verses" in the week-day school to learn by heart the ponderous statements of the catechism in the Sunday school.

4. The catechisms of the past were scarcely fitted to childhood. The Anglican and Lutheran catechisms were avowedly designed for children, but even these contain answers that test the brain-power of a mature mind. Most of the catechisms are better fitted for the senior class in the theological seminary than for the boys and girls in the Sunday school. When I was a small boy I enjoyed the luxury of attending two Sunday schools, and, as a result, of learning two catechisms. One of these was the Methodist catechism, which to my mind was long enough and difficult enough. But for what reason the other, which I learned in the Presbyterian Sunday school, should be called the "Shorter Catechism" passed my comprehension. When, however, I compared catechisms with another boy, who was wrestling with the "Heidelberg," I realized my privilege as a young

Methodist! For a class of children in the primary grade to repeat the statements of a catechism without understanding them is flatly opposed to all the pedagogical principles in vogue in the year of our Lord 1900.

5. The Methodists, in both England and America, managed to live and thrive without any official catechism for an entire century; and the Baptist churches, surpassed by none in loyalty to their denominational tenets, have never possessed a catechism, and do not hunger after one. These facts would indicate that a catechism is not an absolute necessity for a church's life.

6. Last, but not least, the Sunday school of today studies the Bible in brief, well-chosen paragraphs, the only way possible for ninety-five Sunday schools out of a hundred. Instinctively it prefers to meditate upon the words of Moses and David and Isaiah and Paul, penned under the inspiration of the Holy Spirit, rather than to memorize abstract statements of doctrine made by subsequent generations which often change the living word into dry husks of controversy.

These are some of the reasons why the catechism has lost its influence in present-day teaching. Nevertheless, I believe that a catechism could be constructed by wise men, teachers as well as theologians, adapted to the needs of the age and to the childhood of the church, and such a catechism, though not all-important, might become very useful in the Sunday school.

JESSE L. HURLBUT,
Late Secretary of the Sunday-School Department of the Methodist Episcopal Church.

NEW YORK.

IN ORDER to get our bearings, let us recall to mind the following facts regarding catechisms and their use in the past. The catechetical method was devised in the earliest days of Christianity for the purpose of instructing those who were preparing to be received into the membership of the church. It was assumed that those who applied for admission to the sacrament of baptism had that general faith in Jesus Christ which entitled them to be considered Christians. But experience taught that

this faith could and did at times coexist with ideas unworthy of the true Christian. And the Christian community was embarrassed and scandalized by the consequences of such ignorance. Accordingly it undertook to instruct candidates for admission to its membership regarding the essential facts and ideas lying at its foundation. At first all catechumens were adults, and came over to Christianity either from heathendom or from Judaism. When the church began to have a large contingent of young persons born within it, the same danger of scandal and embarrassment from ignorance had to be met and was met by the same method of catechizing which had been resorted to in instructing applicants from without. All children were required to be taught the essentials of the Christian faith. To this end were used as a basis the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. Later special catechisms were composed and used touching almost altogether on the essentials contained in the above-named three summaries of Christian faith and life.

The question now is: Was this course sufficiently beneficial to the church to justify its indorsement and perpetuation? It seems to us that there are reasons for answering this question in the affirmative. Every young Christian should possess a clear conception of what it means to make a profession of faith; but not all are able to construct clear notions and formulate clear statements of their thoughts on this subject. Statements, therefore, prepared carefully, which give expression to the common faith in regard to the most essential items of such faith, are designed to prove useful in guiding and stimulating thought. They have always been found beneficial. Such statements, moreover, secure a certain uniformity in expression which is necessary for the communal life of the church. They form the starting-point of more advanced thought and the basis of intercourse between those who think alike, but might be likely to express themselves very differently from one another, and open themselves to misunderstanding and confusion, were they compelled each to attempt to form his own conceptions and formulate expressions of them.

But what should such catechisms include? The ancient catechetical instruction aimed to embody two classes of elements: (1) facts regarding the birth, the life, the work, the death and resurrection of Jesus Christ; and (2) truths regarding the nature of God, the person of Jesus Christ, the Holy Spirit, the life of faith, and the life to come. Of these two classes of elements the first (the historical) has been taken up and in a very much elaborated form is adequately cared for by the Sunday school. The second (the doctrinal) has been left, especially since the use of the International series of lessons, to the separate denominations to conduct each according to its own peculiar genius and conception of Christian truth. If it is desirable, therefore, as we think it is, that doctrinal instruction should be given by the catechetical method in the modern Sunday school, this should be done by each church as the guardian of its own children. It should cover the main essentials of Christian doctrine without going into minute details. It should be general and suggestive rather than elaborate and learned. Its main aim, therefore, should be to furnish a framework within which the young Christian may fill in his doctrinal knowledge as he finds occasion during his later intellectual development.

A. C. Zenos,
Professor of Biblical Theology, McCormick Theological Seminary.

Chicago, Ill.

Surely *something* should be done to improve the Sunday school and to enrich its teaching. I am inclined to believe that a doctrinal catechism represents a proper method and condition of improvement and of enrichment.

In favor of a doctrinal catechism two considerations may be urged: (1) A catechism presents a body of truth. The present method and condition of instruction do not so much represent error as they represent vacuity, emptiness, nothingness. A catechism offers *something*, and something truthful. (2) A catechism also presents truth in articulate form and proportion. The ordinary teacher of the ordinary Sunday school has a slight

sense of the relations of these truths which constitute truth. Truths may be so related as to make up error. A catechism gives truth through truths.

Against the use of a doctrinal catechism two considerations may also be urged: (1) A catechism is lifeless. The teacher may be content with reading its questions and simply hearing the answers to these questions. He offers no comments; he suggests no explanations; he vitalizes by no illustrations; he is a talking machine which the catechism works. (2) To the student the catechism may give the impression that Christianity is constituted by statements of truth. Truth is necessary to Christianity; but duty is as necessary, and life is more, and most fundamental.

Two conditions may be named which are to be fulfilled in order that a catechism may prove to be of real value: (1) The teacher is to regard the catechism as an aid to himself, not as a substitute for himself. (2) As a help the teacher is to breathe life into the catechism and to clothe this life with beauty.

Respecting the content of the catechism, I should desire that it be not only doctrinal, but also ethical. On its doctrinal side I would emphasize the great doctrines, and in particular the doctrine of God. The Christian church has, in my judgment, overemphasized the insignificant doctrines and underemphasized the significant doctrines. Christian truth is a series of mountain ranges and of valleys, not a stretch of prairie. Of the truths of moral obligation, too, should a statement be made. In presenting the reasons for obeying Christ's first commandment one should not neglect the reasons for obeying the second.

Such a catechism should be made for three classes of students, each edition being more or less elaborate according to the age of students. None need be made for the primary department. The primary department is the kindergarten of the Sunday school. In it truth is conveyed in symbols other than those of the catechism.

In respect to the method of preparing a doctrinal catechism, I should suggest that the editors of the BIBLICAL WORLD ask representatives of several denominations to coöperate in making

a catechism. The result will have the value which it has — no more, no less. Let it be published in and through the BIBLICAL WORLD. Such a statement should be more or less general — so general, in fact, that it will lack denominational elements and characteristics. Then let the representatives of the various denominations concerned reëdit it for the use of the Sunday schools of each denomination. It would thus be made true for all and true for each.

CHARLES F. THWING,
Presiaent Western Reserve University and Adelbert College.

CLEVELAND, O.

NO FORMULAS of doctrine should be memorized which have not previously been analyzed and illustrated, so as to secure an intelligent conception of its meaning. Not that an exhaustive idea can always be attained; but at least a just and right notion, so far as the child is capable of thinking, should be sought. This implies a careful attention to grading of material.

Before any catechism of modern composition is offered the children and youth, it is essential to secure: (1) A power to tell in one's own language the main outlines of Bible history and the more important biographies, especially the life of Jesus. The outlines and stories should be carefully graded and made more full and connected with adolescence. (2) Certain classic selections of the Bible should be first analyzed, interpreted, and illustrated, and then committed to memory. This can begin in the primary department, and should never be discontinued in life. (3) At the beginning of adolescence one asks for causes, reasons, and connections, first in relation to self-improvement, and later in respect to duties to men and God. This demand should be met by interpretations of the Bible, with applications to the duties which spring out of human relations, and with frank and sympathetic treatment of the personal doubts of the pupil.

System-building should not begin before the closing years of adolescence.

The teacher, if mature, may study catechisms or other systematic statements of the creeds, for his own guidance. But

I know no catechism which seems to me suitable for any person, young or old, to commit to memory.

The act of memorizing a catechism must be secured by some motive apart from interest in the subject, and that is a serious objection, since disgust is a natural and frequent reaction against such mental processes. The appearance of knowledge can easily be secured by prizes and other appeals to emulation, but such an appearance is likely to deceive both teacher and pupil. The fixing of certain theological and technical phrases is a menace to the natural readaptations and readjustments which should go forward up to at least the twenty-fifth year of life. If the recitation of a catechism by a child implies belief of all its contents, then it becomes to some extent a training in falsehood, and so far tends to injure the conscience. Where good results have followed the use of a catechism they were due rather to the discussions, explanations, and living examples than to the memorizing of forms of creeds. Even better results in real knowledge of truth and duty, and in living interest, have been gained by suitable instruction in the Scriptures without the use of the technical, partisan, and often controversial phrases of the catechisms.

There is, of course, a so-called "catechetical" or Socratic method of lively questioning to excite reflection, to which these criticisms do not apply. Every skilful teacher uses this device in its place. But to read set questions to a class out of a book is deadly, and answers in chorus are a delusion.

C. R. Henderson,
Professor of Sociology in the Divinity School,
The University of Chicago.

Chicago, Ill.

The testimony of pastors, parents, and Sunday-school teachers is better than theories on this subject. From all these classes I have gathered, during the last few months, statements of their experience. They agree as to the vital importance of systematic religious instruction of the young by means of carefully prepared questions and answers committed to memory.

I have now before me letters from thirteen pastors in seven states who every year conduct, either in person or through other teachers, catechetical classes. In some instances these are held on Sundays, in others on week-days. Three courses are mentioned by several: the first on the Bible, the second on doctrines and duties, the third on the church. The usual method is to give four or five questions and answers for each lesson, these being the basis of free discussion by teachers and scholars. In most instances the catechisms are prepared by the pastors. But a considerable list is given of printed catechisms which are extensively used. In many cases the children have notebooks in which they write the answers from dictation. In others they find the answers in their Bibles.

One pastor says his first course aims to show what an interesting book the Bible is; the second sets forth the Christian life as beautiful and attractive; the third aims at intelligence concerning the church, devotion to it, and denominational loyalty. Another parallels the International lessons, following at present the life of Christ. Examinations are held, and graduation exercises on Children's Sunday, when diplomas are given.

Among the testimonies received are these: "Minds are clarified on religious subjects and foundations laid for good character and spiritual force." "The children of my church, more than their elders, can give a reason for the faith that is in them." "The work has resulted in clearing away many doubts and difficulties in the minds of young Christians, in making Christianity seem more reasonable to them, in giving them an added knowledge of our own church, and in the memorizing of many of the finest portions of Scripture." "No such interest has ever been seen before in the school with any lessons. I believe it is a libel on the children of our day to say that they will not bear substantial religious instruction if it is fairly given them." "The results justify us in believing that the restored catechumenate will give new power to the church over the evils that besiege our civilization." "I consider it quite as important as any work I do, and in many ways it is the most delightful part of my work." "The children are brought close to their

pastor's heart, and they all have a new sense of possession in and affection for him. Grasp of simple religious truths is firm, and expectation of religious experience in daily life is apparent."

The methods of conducting the classes are various, the catechisms are suited to different ages, but verbally exact answers are required, and by means of informal inquiry, illustrations, etc., the meaning of what has been memorized is made plain and impressed on the mind. The classes vary in number from six to sixty. In one case about one hundred and fifty have come under instruction in three seasons. The large majority have become members of the church, or are headed in that direction. Where possible, parents are made responsible for attendance. The mails are used, and notices are given from the pulpit to attract attention.

When the church is made a school for instruction, the methods are adapted to the minds of the pupils, and all are united to secure growth in grace and in the knowledge of our Lord and Savior Jesus Christ, the reward is sure and the work of the disciples is done as the Master intended.

A. E. DUNNING,
Secretary of the International Sunday-School Committee.

BOSTON, MASS.

I HAVE read with great interest the many manuals for catechetical Sunday-school instruction, and do not think a satisfactory doctrinal catechism could be made. I believe in the Socratic question-and-answer method, but to memorize the phraseology of abstract truth seems to me going back to the pedagogical methods of the trivium and quadrivium. The movement shows, among other things, how strong the reaction is against the International methods and their congeners, and with that reaction I am in heartiest sympathy. I deem it unfortunate, however, that that cry should be back to the Middle Ages instead of forward according to the principles and methods now well established in secular pedagogy.

Memory at best is a superficial acquisition for all moral and religious truth. Religious teaching is concrete and should be

definite, detailed, and objective, and dogma is the least palatable and the least useful of all kinds of intellectual pabulum. The most wooden teacher can ask questions and follow, and if necessary mark, the answers, when they are appended in cold type. But despite the lack of training for Sunday-school teachers, it seems to me a despairing confession of defeat to resurrect the very method which all educational reformers from Comenius to Froebel have condemned, and which many have spent their lives in opposing. The fact that so many have advocated this method is a sorry index of the intellectual interest which the church ought to take in the education of the young people under its care.

If a doctrinal catechism is not desirable, what is desirable in the way of doctrinal instruction? I answer with the utmost emphasis that doctrine is not for children, but for adults. The most careful study of the child's mind shows that before eighteen or twenty years of age there is no interest in anything Pauline, and that other elements of the Bible than Paul's should take precedence up to that age.

The solution of this problem is to be found in a very different direction, which I have tried to indicate in several ministerial addresses in New England, and which I now hope to print soon. Possibly I may take the liberty to refer to the helpful article by Professor George E. Dawson, of the Bible Normal College, Springfield, Mass., in the *Pedagogical Seminary* for July, 1900, entitled "Children's Interest in the Bible."

G. Stanley Hall,
President of Clark University.

Worcester, Mass.

The Sunday school is preëminently a missionary enterprise. Pledged to advance the kingdom of God on earth by propagation, in the Christian nurture and growth of a godly seed, it seeks to lead the child, not only to love and accept the King, but to live in the kingdom as subject to its laws. Faith is to lead to service; creed is to find expression in conduct. The teaching of Christian doctrine must, therefore, be given an important place in

Sunday-school instruction. From the writer's standpoint, the problem requiring solution thus presents itself as one of method only.

The use of the catechetical method in teaching Christian doctrine is largely a thing of the distant past, notwithstanding the record of history as to its power and efficiency as a teaching process.[1] Its revival and general adoption by Sunday-school teachers, and by the clergy in their office as catechists, would work a revolution in religious teaching. The method, if it may be called such, which has largely usurped its place may be described as "hearing the catechism." By this process children are required, to a great extent, to memorize words and religious phrases, while they have little or no comprehension of what the words and phrases mean. Doctrinal instruction by this method cannot be approved when religious training is viewed in its educational aspect. Regarded as an educational process, the character of religious teaching must be determined by reference to educational principles. If there is one principle more generally accepted than any other in modern education, it is that one which prohibits committing to memory that which is not understood. First, ideas; then, words. The blind, mechanical use of a doctrinal catechism is thus prohibited. But for truly educational purposes it may still claim an important place in Sunday-school instruction.

1. For the pupil it is necessary as a form of words to which he is to attain. Christian truth deemed essential to the pupil should first be presented to him by means of oral lessons in conversational form, which convey their teaching by means of examples or illustration. The narrative of Scripture must first unfold the doctrines of Scripture. By using in this way whatever lesson material may best serve the purpose as a medium of instruction, the child may be taught step by step, "as he is able to receive the same," the fundamental truths of religion, and thus be prepared gradually to enter into the possession of a form of sound words, to which he may well be counseled to "hold fast." Without some such final summing up of truth on which

[1] See TRUMBULL, *Yale Lectures on the Sunday School*, Lecture II.

the memory may be exercised, religious instruction, no matter how good in other respects, is liable to be indefinite and incomplete and speedily forgotten. This method of procedure is in accord with another generally accepted principle which requires that the concrete presentation of truth shall precede its presentation in the form of abstract statement.

2. For the teacher, in accordance with the original intention for which the catechism was prepared, it is necessary as an outline or scheme of religious instruction from which his work may proceed. The canons of scientific education require that religious truth, in common with other truth, shall be presented in a psychological order, that is, in the order of learning. The teacher must therefore be guided by an authoritative scheme of religious instruction on the one hand, as well as by a knowledge of child nature on the other, unless the selection of religious truth deemed to be essential to the child is to be simply a matter of individual opinion. The growing favor accorded to the method which seeks to impart truth to the child for the sake of the child, that he may live and grow by it, demands as never before an important place for doctrinal instruction in the preparation of the Sunday-school teacher. "Education . . . . looks to the nature of each individual for guidance in the best methods of conducting him to his inheritance, but not for knowledge of what that inheritance is."[2]

This suggests the advisability of having a doctrinal catechism that may serve as a standard of Christian faith and practice, and available for general use. Such a catechism, used as previously explained, would do much to give stability to the work of Christian education during the coming century. As a preliminary step looking toward concerted action in this direction, it would be advisable to ascertain the present status of doctrinal instruction as foundational work in this country, not in theory, but in actual practice, both with reference to the doctrines receiving greatest emphasis and to the method of impartation. A special committee, if such could be appointed, might undertake to

[2] BUTLER, "Status of Education at the Close of the Century," *Educational Review*, April, 1900.

accomplish for the study of Christian doctrine in the Sunday school what the Committee of Ten a few years ago accomplished for secondary-school studies.

"As we think, we are" is a fundamental law of man's spiritual nature. If, in recognition of this law, there is truth in the statement that "when men's notions of religion are debased, their conduct will be debased," a report, covering the ground suggested, could not fail to be both interesting and instructive as showing the character of the religious "notions" which are tending most largely to influence the secular as well as the religious life of the American people.

The study made by Professor Earl Barnes[3] of the theological ideas of over one thousand children from six to twenty years of age disclosed some significant facts in this connection. Christ is seldom mentioned and his relation to the Father rarely thought out. Two children mention the Trinity. Twenty-five children speak of Christ as our Redeemer. In reasoning processes, the Bible is seldom quoted as authority. "The study proved that most of the children were ignorant of the most common and generally accepted theological conceptions of Christian people."

If the results of this study are any indication of prevailing conditions, no one will question the wisdom of securing some uniformity of action on the part of the Sunday schools of this country with reference to the teaching of the fundamental truths of the Christian religion.

MARY E. HUTCHESON,
Author of the New Education Series, Lessons for Church Sunday Schools.

COLUMBUS, O.

MY judgment concerning catechetical instruction in Sunday schools has not the value of an expert judgment, and yet it may be worth recording. Theoretically, it would seem that a catechism would be the best means of imparting doctrinal instruction to the young. No other way of teaching the views of a

[3] "Theological Life of a California Child," *Pedagogical Seminary*, December, 1893, Vol. II; also found in BARNES, *Studies in Education*.

church to its children could be more direct than this. If a clear, brief statement of doctrine could be made, satisfactory to the church that taught it and adapted to the capacity of the young, it would seem that the catechetical method met the need. The place of such teaching in the progressive course of study I should suppose to be in the latter part, not in the first years. Doctrinal instruction implies some development of mind in the learner, and little children should be taught the Christian narrative and the Christian spirit before they are made to attempt an outline of Christian doctrine.

On the practical side, however, I see difficulties in the way of such instruction, so great that I doubt whether in our time the catechetical method is likely to be employed with large success.

It is no easy task to frame a catechism that would serve the purpose. A poor, flat, ambiguous, uninspiring catechism is, of course, out of the question. The statements in a catechism must be brief, clear, positive, unmodified, without explanation and without need of explanation. The document must be so free and unapologetic in tone, so fine and strong in literary style, and so rich and spiritual in religious quality, as to win and hold its place, both with the church and with the children. At the same time it must express the real and vital convictions of the church, and convictions that are sure to be abiding, not temporary; for children ought not to be taught passing notions in the name of Christianity; nor ought they to be taught doctrine, if such there is, that the church holds only in a formal way, not vitally; nor anything that they are likely to have to unlearn.

A catechism that will fulfil these requirements cannot be made to order; it must be the offspring of an impulse to the expression of doctrine such as existed when the Westminster confession and catechism came into being. Such impulses do not come in every generation. At present there exists the deepest interest in Christian doctrine, but it takes the form of question rather than of answer. It seeks to distinguish between the eternal and the temporary, and the movement that it encourages is a movement toward a shorter and richer creed.

But I do not yet discern anywhere such an impulse toward doctrinal expression as is necessary for the production of a catechism adequate to the uses of the young. The question of what ought to go into a catechism has not been answered with sufficient unanimity, nor is the doctrine now welling up through the intellect of the church with sufficient joyousness and freedom.

Other difficulties exist, such as the inadaptation of the temper of the time to instruction conveyed in unexplained dogmatic statements, and the effect of modern methods in Bible study upon the use of proof-texts. But in view of the apparent impossibility of framing a catechism that would live at the present time, it is scarcely worth while to discuss them. I am sorry to be driven to this negative conclusion, for I think the catechetical method is ideally a good one, and I wish it might be employed with power. Better days may come.

WILLIAM N. CLARKE,
Professor of Theology, Colgate University.

HAMILTON, N. Y.

THERE is no more urgent need today in Christian churches than a deeper seriousness and a clearer intelligence in the work of the Sunday schools. Organization of classes and departments in the schools, selection and preparation of lesson materials, methods of management and instruction, all these and much more demand early and earnest attention. It is, therefore, a source of satisfaction that the BIBLICAL WORLD is taking its present course in respect to the problems of the Sunday school. With regard to the problem here under consideration I would say:

1. There is need of a doctrinal catechism in Sunday-school instruction. Present Sunday-school methods are more favorable to the teaching of facts than of doctrines, and of these facts in isolation rather than in relation to each other and to the whole body of Christian history and truth. The "born teacher," or the lover of doctrine, can so use the International lessons as to make the members of his classes acquainted with underlying doctrines as well as patent facts; but the ordinary teacher has

not the competency for this, as the prevailing ignorance of doctrine among children and younger adults, who have been trained in the Sunday schools of the past quarter-century, abundantly shows. Until something of the nature of a doctrinal catechism is put into the hands of teacher and pupil I have no hope that much improvement will be made. In what I say here I take it for granted that the importance of a knowledge of doctrine is admitted. Yet, so far have many in our day departed from a just conception of the didactic purpose of our Lord's ministry, and so unintelligent are they as to the value and meaning of doctrinal teaching, that they are certain to raise their eyebrows at the merest suggestion of the need of a catechism.

2. A satisfactory doctrinal catechism could be prepared for general use. I use the words "satisfactory" and "general" in a modified sense. No catechism could be prepared today which would be satisfactory to all. Some would find in it too much, others too little. But there is a great body of truth on which all evangelical Christians are agreed, and this might form the basis—large, comprehensive, and, at least, reasonably satisfactory—of catechetical instruction. Some of the terms used would be, in a sense, ambiguous. These would be interpreted in one way by "progressives," and in another way by "conservatives," and as thus interpreted would be "satisfactory." But even if a catechism could not be prepared which would be satisfactory to all the churches of the evangelical order, this need not be considered an objection to the principle of catechetical instruction. The churches need not be confined to the use of any one catechism.

3. The catechism should consist of three parts. Part I should have simple, brief statements of doctrine which could be easily memorized by the youngest children. In this part the fundamentals of doctrine could be put into attractive form, care being exercised to leave for later and more advanced study those phases of doctrine which in their statement seem necessarily to approach the metaphysical. In Part II the same general idea should prevail as in Part I, the plan being to store the memory with doctrines, and to explain in part the scope and

meaning of these. Part III should show with considerable detail the scriptural basis, and furnish an outline which could be used in a thorough study, from the biblical standpoint, of the doctrines of Christianity.

4. The catechism should be used by all members of the school. Part I should be bound as a separate book for the use of the primary department of the school, Parts I and II should be bound together for the intermediate department, and the three parts for the advanced classes. The younger children would use their memory upon the catechism; those next older would use memory and understanding, though with many of them the former chiefly; the older members of the school would use their understanding more than memory. It was Jesus' method to teach great doctrines before there was the ability to comprehend them. This method should prevail in the Sunday school.

5. There should be variety in the use of the catechism, suited to local conditions. But whether the teacher spend a little time each week, or once a fortnight, or once a month, in discovering whether the catechetical lesson has been learned and in drill therein—or the superintendent do this—once in three months at least the pastor should review the school on the catechism.

O. C. S. Wallace,
Chancellor of McMaster University.

Toronto, Canada.

One may be profoundly impressed with the lack of well-adapted religious instruction of the young, and yet feel strongly the inadequacy, or even essential failure, of the method of the doctrinal catechism. This is, in fact, the position of the writer. I must believe that the cry for a return to doctrinal catechetical instruction is a quite mistaken reading of the true needs of our time.

In the first place, upon simple psychological grounds, the catechetical method itself seems to me wrong. Unless, for example, the whole principle—that one must do to know—which underlies the laboratory and *seminar* methods of modern

education, is at fault, the catechetical method is certainly not the best, least of all for beginners.

But even though the catechetical method were held to be the best for many fields of instruction, few, I think, with full thoughtfulness, would defend it as the best method of introduction into those fields which have to do with values. Is a catechism the best way to bring one to appreciation of literature, of music, of art, of beauty in nature, of a person? I cannot believe it. Is not the one certain method here simply to put ourselves and our pupils persistently in the presence of the best in all these spheres, and let these make their own legitimate impression?

But of all spheres of value that of religion seems to me least adapted to the catechetical method, for it has to do with life itself. The only value of a doctrinal statement is that it is an honest expression of a truth which has become real and vital for one in his own experience. Such statements of doctrine can grow only with one's growing life; they cannot be learned out of a book. In every sphere of value it is of the utmost importance that all which the pupil reaches should be wholly, honestly, his own; but most of all is this true in religion. The one imperative thing, then, for the child is to bring him into a genuine religious life of his own. Life first, and then its expression; not the expression of someone else, in order to life. The danger of the catechetical method here is real and great. It is perhaps not unimportant for us to note, too, that Christ's own method, in bringing his disciples to the confession of his Messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter.

If we are Christians at all, we must know that the supreme need is that men should really see Christ; and if we believe in a real God, who has revealed himself progressively in actual history, we must come to see that our greatest task is to bring men to some fair appreciation of that historical manifestation, and let it make its own impression upon them. Christianity is a historical religion, and this is preëminently a historical age; misled by this cry for a catechism, we are in danger of turning

away from the supreme religious opportunity of our time: that of setting men face to face, as they have never yet been, with the reality of the great historical revelation of God, culminating in Christ. The greatest need of our time, and of any time, is a thoroughgoing historical study of the Bible itself, especially of the gospels. For the special instruction of the young, therefore, our work seems to me to lie in the direction already pointed out by Professor Bruce: "What is wanted is not a dogmatic catechism, or commentaries on it written in a rabbinical spirit, but a *Christian* catechism or primer, framed on a *historical* method: a little book intended to do for the young of our time what Luke did for his friend Theophilus; telling them the story of Jesus of Nazareth in a way suited to their years, and fitted to captivate their imaginations and their hearts, including the chief of his golden sayings, some representative acts and experiences, and telling briefly the story of his death and resurrection." We are to "have but one absorbing care and passion—to make the young know and love Jesus Christ."

HENRY CHURCHILL KING,
Professor of Theology, Oberlin College.

OBERLIN, O.

THE SEPTUAGINT GREEK VERSION OF THE OLD TESTAMENT.

By Clyde W. Votaw,
The University of Chicago.

One of the striking features of advancing biblical study is the growing interest in the Greek versions of the Old Testament. The Massoretic Hebrew text, from which the current English versions of the Old Testament have been made, is in many respects imperfect, as scholars have always known; and the development of the science of textual criticism has made it clear to all that this Hebrew text must be revised, by the assistance of all possible information from other versions of the Old Testament and from data of various kinds which can contribute to a more perfect form of the text of the Old Testament. It has become recognized among Old Testament scholars that the Greek versions of the Old Testament are the most useful collateral evidence for the early form of the Hebrew text. Among these Greek versions, and preëminent among them, is the version known as the Septuagint. This name has no particular significance for the text itself, but seems to have arisen from a tradition, now considered unhistorical, that this text of the Old Testament was a translation made all at once by seventy—more exactly, seventy-two—officially appointed translators in the third century B. C.

I. ITS ORIGIN AND CHARACTERISTICS.

The epistle of Aristeas is the source from which this tradition as to the origin of the Septuagint version comes. The substance of the tradition is that in the first years of the reign of King Ptolemy II. (Philadelphus) the librarian Demetrius Phalereus, who was in charge of the famous library at Alexandria, suggested to the king that he should have prepared for the Alexandrian library a copy in Greek of the Jewish lawbooks,

which were called the Pentateuch; that for this purpose Ptolemy sent to Palestine to secure translators, and that seventy-two men, six from each of the twelve tribes, were sent to Alexandria to make the Greek translation of the five books of the law; that they together accomplished this task in seventy days to the entire satisfaction of the king and the librarian, and that they were returned to Palestine with expensive gifts and high acknowledgment of their service to gentile learning. The story is not regarded as historical in its details, and some scholars even question the trustworthiness of any datum it contains.

Leaving this tradition and seeking some exact information with regard to the date at which the Septuagint version was made, the only secure statement we have with regard to it is in the introduction to the Greek version of the Wisdom of Ben-Sira. This translation was made about the year 132 B. C., in Egypt, by the grandson of the Jewish author of the work, and in speaking of this work he refers to the existence in a Greek form of "the law, the prophets, and the other books of our fathers." It is obvious, then, from this statement that the bulk of the Old Testament was in Greek in 132 B. C. If the five books of the law were translated into Greek in the reign of Ptolemy II. (284 to 247 B. C.), we have a period of 150 years within which to locate the translation into Greek of the whole of the Old Testament. It is the common opinion at present, though not unanimously held, that the Pentateuch was translated in the early years of Ptolemy's reign, giving this much credence to the Aristeas tradition. But this pertains only to the first five books. The Aristeas statement does not concern the other books of the Old Testament. There is not even a tradition as to the origin of the Greek translation of these other books. We may understand, however, that when the law, which was the most important portion of the Old Testament in the conception of the Jews of that time, had been successfully put into Greek, and had passed into general use, the eminent desirability of rendering the other books also into the same language for wider use would bring about gradually a complete translation of the Old Testament.

Who the translators were we have no means of knowing, but the probability is that the books were translated by different persons, at different times, and only gradually found their way into a general collection. That the three divisions of the Old Testament—the law, the prophets, and the hagiographa—were mainly complete in their Greek form in 132 B. C. appears from the statement above referred to. This does not, however, exclude the possibility that portions of the Old Testament were introduced into the collection at some time in the second century before or after this specific date. The order in which the translations of the several books were made is not known further than that the lawbooks were in all probability the first; but it would be natural to suppose that the historical books followed, and then perhaps the so-called hagiographa. It may be, however, that the Psalms, which would be valuable for liturgical purposes, should have been one of the earlier portions to be translated.

The purpose of the translation of the Old Testament into Greek is clearly seen when we consider the condition of the Jewish people outside of Palestine.[1] For some centuries already, in the time of Ptolemy II., large bodies of the Jewish people had been transplanted to countries outside of Palestine, especially in the east and south. In some cases they were removed by violence from their own land; in many cases they went of their own accord, seeking larger opportunities for commercial life. Egypt for some time had had a large Jewish population,

[1] It no longer seems necessary to refute the hypothesis that the Septuagint version was made for the purpose of providing the Alexandrian library with a copy of the Old Testament law in Greek in order that the non-Jewish peoples might be able to read the Jewish law. This was a view which rested upon an acceptance of the Aristeas tradition in detail, and does not at all agree with the general historical conditions, or with the improbability that the gentiles would feel any special interest in the Jewish literature. If the translation had been made for the gentiles, the style of the Greek would have been made acceptable to them, whereas the style of the Septuagint is, from a literary standpoint, unreadable and inexcusable. The Hebrew is followed so closely and so literally as to make the translation a veritable jargon. The Jews would find this the more acceptable, as it brought them closer to their revered Scriptures; while the gentiles would be repelled by it. So that the alleged purpose of the translation, to commend the Jewish sacred books to the gentiles, would be defeated.

and in the third and second centuries B. C. the Jews extended in great numbers over the Roman empire into Syria, Asia Minor, Greece, and even Italy. These Jews, when they settled in other countries and made their permanent homes there, very rapidly lost the knowledge of the Hebrew, or later the Aramaic, language which had been natural for them in Palestine. In fact, in Palestine itself the Hebrew in which the Old Testament was written was being rapidly superseded by the Aramaic, so that even the mass of Jews in their native land lost the power to read the Hebrew, and it was necessary for the Old Testament to be interpreted into Aramaic for them. It was this Aramaic interpretation of the Old Testament which gradually produced what is called the Targums, which are Aramaic versions of portions of the Hebrew Old Testament. With this loss of the power to read the Old Testament in Hebrew came at once the necessity that the Old Testament be put into a language which was understood by the people. In Palestine, as we have seen, the Targums arose, for Greek was not the common language of the Palestinian Jews. But outside of Palestine the Jews had readily taken up with the Greek language, which was everywhere employed in the second century throughout the Mediterranean countries. Obviously, then, the Old Testament should have been translated into Greek in order that these Greek-speaking Jews everywhere might have the Old Testament in the language which they could read. This is the explanation of the rise of the Septuagint version.

The characteristics of this Greek version of the Old Testament are many and interesting. The translators were of course Jews, for Hebrew was not known to any others, but they were also Jews who had a knowledge of the Greek language. It is altogether the most probable assumption that they were Alexandrian Jews, for Alexandria was the most conspicuous center of Jewish life, as well as of gentile learning, in the vicinity of Palestine. These Alexandrian Jews, then, did not undertake to put the Old Testament into the best Greek they knew, but endeavored to reproduce as exactly as possible in Greek dress that which they found in their Hebrew original. The consequence of this

was that from a literary point of view the Septuagint was by no means attractive or satisfactory. Only here and there can be found in the whole work a sentence which is good Greek. The Hebrew words are frequently transliterated or imperfectly translated; the Hebrew idioms are reproduced in large numbers on every page in crass imitation and impossible Greek. Faithfulness to the Hebrew seemed to be the first thought in the minds of all the translators. However, they did in many details depart from the original. The anthropomorphisms of the Hebrew, the naïve expressions of the Old Testament writers, and the grosser language were removed, thereby making the Old Testament more suitable to the better taste of the century in which the translation was made. There also appear new terms pertaining to history, science, and philosophy which were in current use in Alexandria in the translator's time, but this element is not a large one. Some of the books are translated much more freely than others, and in these freer translations the Greek is of a more literary type. The Septuagint version also probably originally contained a large amount of extra material which was not found in the Hebrew form of the text, and the arrangement of the material was in many places changed.

Judged, then, from the literary standpoint, the Septuagint was not a large success. But this is not the right point of view for the work. Undoubtedly these translators might have written a good common dialect Greek. It is difficult for us to realize, after so many centuries of versions in all languages, that this was the first attempt to transfer a body of literature from one language into another language which was so utterly different from the original. That the work was done with as much success as appears in the Septuagint translation is a matter for surprise. Certainly it was a remarkable achievement, considering the conditions under which it was done and the newness of the undertaking. The fact remains that the Septuagint version, with all its peculiarities and literary defects—sometimes even because of these peculiarities and defects—forms the most important collateral evidence for the determination of the Hebrew text of the Old Testament.

II. ITS USE BY JEWS AND CHRISTIANS.

After the Septuagint translation was made, during the period 280–132 B. C., it passed rapidly into general use among the Jews in Egypt, and was carried from Egypt to all the other Mediterranean countries where Jews were found, so that during the second and the first centuries B. C. the Septuagint version became the Old Testament Bible of the Jews of the Dispersion. They did not have or use the Hebrew. A good illustration of this fact is seen in the writings of the great Jewish philosopher, the Alexandrian Philo, who, writing in the early part of the first century A. D., knew no Hebrew, but used the Septuagint version of the Old Testament entirely, and regarded it as a perfect Old Testament text. Abundant evidence is at hand also to show that what was true of Alexandria was true everywhere outside of Palestine that Jews were found.

After the early years of the Christian movement in Palestine, when Paul and others carried the gospel out into gentile territory, they found everywhere the Jewish people gathered together in communities, of which the central feature was the synagogue; and in these synagogues they found the Septuagint version used as the Scriptures. Inasmuch as Christianity soon passed over to the gentile world, the Palestinian Christians coming to be but a small portion of the whole body of Christians, it was natural that the Greek version of the Old Testament should become the Old Testament text for the Christian movement. It is probable that Jesus did not himself use it; for in the synagogues of the Palestinian Jews the Hebrew was read and "targumed" into the Aramaic, which was the common language of the Palestinian Jews. It is not, however, unlikely that the Jews of the Dispersion, some of whom seem to have found their way back into Palestine and to have established synagogues for themselves in Jerusalem—perhaps also in other towns—used the Septuagint version of the Old Testament in their synagogues, inasmuch as Greek was the only language with which they were familiar. It came to pass, therefore, in the first century A. D. that the great majority of the Christians knew the Old Testament only in this Greek version. It was already the standard Old Testament text of the

Jews everywhere except in Palestine. This preëminence of the Septuagint version passed over into the first, second, and third centuries A. D., when the Septuagint still continued to be the authoritative Old Testament text for the Christians.

But there grew up in Palestine, after the fall of Jerusalem in 70 A. D., a revival of Jewish learning in which the study of the Hebrew Old Testament was revived, and an effort was made to bring the Septuagint version into closer conformity to the Hebrew text. One of the greatest scholars who worked in this field in the early years of the second century was Aquila, who made a new translation from the Hebrew text (as it was in his own day, containing probably many variations from the text of three centuries earlier) into slavishly literal Greek, but intended to supply to the Greek-speaking Jews everywhere a Greek text of the Old Testament much more faithful than the Septuagint version which was then current. Inasmuch as this was a strictly Jewish version, and had been inspired to some extent by the controversies of the Christians with the Jews concerning the correct reading of various Old Testament passages, the Christians did not adopt the Aquila translation. A little later, perhaps between 125 and 150 A. D., when the Christian scholars had come to realize that their Septuagint version was in many respects inaccurate—led to this view by the knowledge of the Aquila version—a revision of the Septuagint version was made by a Christian Jew, Theodotion. Even this version, however, while it was used to a considerable extent by the Christians, and was certainly an improvement upon the current Septuagint, was not adopted by the Christians. The older Septuagint continued to be the common Old Testament text.

It cannot be supposed that the Septuagint text at this time was in the exact form which it was first given by the translators themselves. In the course of the transmission of the Septuagint from the third and second centuries B. C. many corruptions and modifications had found their way into the text. It will be remembered that writings at this time were made upon papyrus, a material not very durable, and therefore it was necessary that the text should frequently be copied in order to preserve it. In

this succession of copyings many vicissitudes befell the text. In addition to this fact, the number of copies of the Septuagint text had been extensively multiplied during the centuries, so that it might be used in all of the unnumbered synagogues in the Mediterranean countries. The exactness with which copies of a work can now be reproduced by printing is apt to deceive us as to the conditions of multiplying an extensive literature, such as the Septuagint was, into thousands of copies. So that in the early Christian centuries the Septuagint text differed in many details from its original form.

More than that, during the second and third centuries A. D. the influence of the Aquila version and of the Theodotion revision upon the Septuagint text was very great.[2] The book of Daniel was read generally in the Theodotion version alone, and portions of the book of Job also were from that version. Minor influences upon the text were many, so that in the first half of the third century A. D. the status of the Greek version, or, more strictly, Greek versions, of the Old Testament was a very confused one. No one knew just what should be considered the exact text.

III. THE PRESENT CONDITION OF THE TEXT.

Origen, the greatest scholar of the third century A. D., comprehended the complex problem of the Greek version of the Old Testament, and set himself earnestly to improve the condition of things. Laboring in the years *ca.* 240–250 A. D., he produced a work which is called the *Hexapla*, in which he put side by side the following forms of the Old Testament text: the Hebrew text of his day, the Hebrew text in Greek letters, the Aquila version, the Theodotion revision, the Septuagint text, and a revision by Symmachus, which was made perhaps in the early years of the third century. The text which appeared in the Septuagint column was one which was selected by Origen from the many different Septuagint manuscripts then in circulation, and it was modified in a great many respects by changes which

[2] The less-known revisions of the Septuagint, such as those of Symmachus and the unnamed *Quinta*, *Sexta*, and *Septima* of Origen's *Hexapla*, may be passed over in this sketchy presentation.

Origen introduced under the guidance of the Hebrew. It was sprinkled with diacritical marks to show what was found in the Septuagint text that was not in the Hebrew, and portions which were in the Hebrew but not in the Septuagint were inserted between diacritical marks according to the Greek text of Theodotion. Origen supposed in this work that he was making a most important contribution to the restoration of the original Septuagint text. This might have been the case if the *Hexapla* of Origen could have been printed after the modern fashion and widely circulated. As it was, the *Hexapla* could not, because of its bulk and enormous expense, be put into general use. The consequence followed that the text contained in the Septuagint column of the *Hexapla* was published separately by Eusebius and Pamphilus, of course originally with the diacritical marks carefully inserted, but they were soon dropped out by subsequent copyists, and the text of Origen was therefore left in great confusion. To this recension by Origen were added other recensions about which we do not yet know a great deal, one by Lucian and another by Hesychius, both of whom died in 311 A. D. Jerome, writing in the latter part of the fourth century, says that in his day these three recensions of the Septuagint text were all in vogue in different districts. In Palestine the recension of Origen was used, in Egypt the recension of Hesychius, and in Syria and in Asia Minor the recension of Lucian.

No one of these three recensions of the Septuagint text has yet been completely restored for our study. It is an important part of future work in Old Testament textual criticism to discover the text of these three recensions. The present status of the Septuagint text is this: We have that text in several manuscripts, of which the most valuable is the great Codex Vaticanus. It is agreed by all scholars that the Septuagint text which here appears, while it is in many respects different from the original Septuagint text, is the best which has come down to us in any single manuscript. It dates from the fourth century A. D., as does also the Codex Sinaiticus; but the latter, while having a good text, contains only about half of the Old Testament. The Codex

Alexandrinus of the fifth century has an almost complete Septuagint text, but it is agreed that its text is by no means so pure as that of the Codex Vaticanus. We have in the manual edition of *The Old Testament in Greek*, published within the years 1887–94 by Professor H. B. Swete, of Cambridge, the text of the Vaticanus manuscript accurately reproduced, and in footnotes throughout the pages the variant readings of the other great manuscripts of the fourth, fifth, and sixth centuries. This makes, therefore, a most valuable working text. A larger edition of the same text is in preparation, under Professor Swete's direction, which when published will contain, in addition to the variant readings of the great uncials, the evidence to the text which is given by other uncials, and by selected cursive manuscripts; also the evidence of the several great early versions made from the Septuagint text—the Syriac, the Coptic, and perhaps the old Latin; and also the evidence from the quotations of the Septuagint which appear in the New Testament, Philo, Josephus, and the patristic literature. In addition to this manual edition which Professor Swete has published, other great works have been prepared which are indispensable for Septuagint study, such as Field's collection of the fragments of the *Hexapla* by Origen, and the great *Concordance to the Greek Versions of the Old Testament* by Hatch and Redpath.

It has not been possible yet to make an eclectic text of the Septuagint version, as has been done in the case of the New Testament text. Much work remains to be done before an eclectic text can be attempted. The extensive critical apparatus which is being prepared for the large edition of the Swete work will be a necessary foundation for a critical text. There is every reason, however, to hope that the energetic efforts of the many scholars who are now laboring in this field will bring us, in due time, to a fairly satisfactory text of the Septuagint version. Meanwhile a very large use is being made of the knowledge already collected about the Septuagint text by Old Testament scholars in the text criticism of detailed portions of the Old Testament. What can be done in this direction appears admirably in the commentaries of Professor Moore on Judges and

Professor Smith on the Books of Samuel, also in the polychrome Hebrew text which is being published under Professor Haupt's direction; and in the large number of commentaries and special treatises which are being constantly published in Germany.

IV. ITS VALUE FOR OLD TESTAMENT STUDY.

It is evident from the works just referred to that the Septuagint version is of high importance for the text and interpretation of the Old Testament.[3] The Hebrew text of the Old Testament which we have is a comparatively late one, coming from about the fourth or fifth century A. D., and while the various Hebrew manuscripts do not show much variation among themselves, that fact is due to the authoritative revision of the Hebrew text in the fourth or fifth century and the complete loss of the data of variations which existed previous to that time. All trace, however, of these variations has not been lost, for in the variant readings of the Septuagint version, about which we have a great deal of knowledge, there are many suggestions as to what the pre-Massoretic text was.

It cannot be supposed that the present Hebrew text is the one which was originally written by the Hebrew authors, but one which, on the contrary, has passed through many corruptions and modifications in the course of the centuries. To these vicissitudes of the text the information which comes from the study of the Septuagint bears clear testimony. The Septuagint version dates, it is commonly supposed, from the third and second centuries B. C.—certainly from the second century—so that if we could restore this text to its original form we should have a text of the Old Testament several centuries earlier than the present Hebrew text. Old Testament scholars, therefore, have set about earnestly to gain from the evidence of the Septuagint version—which, to be sure, is in a very unsatisfactory state at present, but still largely usable—valuable data for the restoration of the true Hebrew text in innumerable passages throughout the Old Testament.

[3] BUHL, *Canon and Text of the Old Testament* (Eng. trans., p. 243): "The relation between the later and the pre-Christian text forms one of the most important chapters in the history of the text of the Old Testament, and a systematic comparison with the Septuagint must be a main task of textual criticism."

V. ITS VALUE FOR NEW TESTAMENT STUDY.

But it is not only for the study of the Old Testament that the Septuagint is valuable. The New Testament also has a close historical and linguistic relation to the Septuagint whereby much light can be gained for New Testament interpretation. When it is considered that the Septuagint version of the Old Testament was the only form of the Old Testament used by the great mass of Christians in the first century, it will appear at once how large the influence of this Greek Old Testament must have been on the Greek New Testament. The primitive Christians, it must be recalled, had no New Testament to start with. The Old Testament was their Bible as it was Jesus' Bible; it was used by them as sacred scripture, as we now use our New Testament. The reading of the Old Testament in the Greek influenced to a large extent their religious vocabulary and to some extent their forms of expression, somewhat as the reading of our Bible in the English version influences our vocabulary and forms of expression. It is important, therefore, that in the study of the New Testament writings we should have an adequate knowledge of this close historical, linguistic relation of the Greek Old Testament to the Greek New Testament. The thoughts which the Christian writers expressed were Jewish thoughts largely. They clothed them in the Greek language, but everywhere the Hebraic influence is seen. This appears in the unconscious Hebraizing of their expressions, in the borrowing of Hebrew idiom, and the introduction of Septuagint phrases and words, so that the New Testament is a complex of Hebrew and Greek ideas and language.

It must be remembered also that of some of the New Testament writings there were Aramaic originals from which our present Greek writings have descended; not that the gospels, for instance, represent a single authoritative translation, but that the Aramaic in which the gospel story arose and was first circulated has largely influenced the form taken by the subsequent Greek records of that story. This can be seen in many parts of the New Testament, most conspicuously in the first chapters of Luke's gospel, where the first four verses written by the

evangelist himself are in an admirable literary style, but the remainder of the chapter is in a strictly Aramaic tone. Luke's writings, and the epistle to the Hebrews, give us the best specimens of literary style in the New Testament. Paul's language also is often of the better literary Greek style. But elsewhere in the New Testament the Hebraic influence is conspicuous. The relation of the Septuagint to the New Testament in point of view of vocabulary has been well described by Mr. Kennedy in his recent work entitled *The Sources of the New Testament Greek*.

It is desirable that the great body of biblical students everywhere should become as well informed as possible with regard to the historical transmission of the Old Testament and of the New Testament, inasmuch as this knowledge often removes false conceptions about the Bible which readily arise in periods of ignorance of the history of the Bible. The rapid growth of work and literature upon the Septuagint text opens a special opportunity for all to acquaint themselves with this wide and important branch of biblical study.

OCCUPATIONS AND INDUSTRIES IN BIBLE LANDS.

I.

By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

In writing, as I propose here, a few words on the occupations, trades, and industries of the people of Palestine and Syria,[1] I shall only touch on those which have some connection, near or remote, with those of Bible times. To discuss entirely modern industries would be useless for my present purpose.

Beginning at the highest in the land, of the governors and government it is not necessary to say much. The *Waly* of Damascus is the great civil governor of all Palestine, except what was once Judea, which, roughly speaking, is under the *Pasha* of Jerusalem. There is a military commander over the troops of the *Walyate*, who, the modern "captain of the host of Syria," like Naaman of old, lives in Damascus. Turkish officials are of most mixed origin, and Syrian, Arabian, Circassian, and Greek blood mingles in their veins, together with, possibly, a strain of the Tauranean Turk. Office in the East is very largely obtained by intrigue and bribery, in which ladies[2] of the harem at Constantinople not infrequently have a share. Birth has little or nothing to do with it, except as regards the family of the sultan himself. A favorite, a eunuch, or even a slave, has again and again been raised from the lowest birth and humblest social standing and position to be the greatest in the realm. In the army promotion from the ranks is quite usual, and was even more common early in this century. It is the same with degradations. The mightiest may be completely dismissed or exiled within a few hours. By such arbitrary acts does the eastern

[1] The photographs used in illustration of this article were taken in 1898 by Rev. James L. Leeper, D.D., of Fort Wayne, Ind. They therefore faithfully picture the present life and scenes in Palestine.

[2] *Cf.* Esther 2 : 22; 5 : 1–8.

monarch impress all with his might and keep powerful officials in subservient submission to his authority. This uncertainty of office seems always to have been a characteristic of the East, and is one of those things which, when witnessed, make the history of Joseph[3] and Daniel,[4] of Haman and Mordecai,[5] seem much less unreal than they must appear to westerns unfamiliar with the Orient.

A VILLAGE SHEIKH

Judges today, as in the Old Testament, are largely religious administrators. The interpretation of knotty questions in the Koran is their province. Their rule of law is the religious law in that book, as the Jewish judges' religious law likewise had the support of traditional divine inspiration. They, like all other officials, are open to bribery and "ask for a reward."[6] Among the Jews also many cases, not criminal ones, are tried by the *Chachamin* or rabbis, learned in the traditional law. The office of judge, administrator, and religious teacher is thus combined in such persons. The *Chacham Bashi*, or chief ruler of the synagogue, in any Jewish city-community is, as also are the patriarchs and bishops to a large extent, appointed by the central government, and cannot be removed without its consent. This, and the fact that the Turkish government invests them with considerable powers, gives them a good deal of authority; on the

[3] Gen. 41 : 41–43. [4] Dan. 2 : 48. [5] Book of Esther. [6] Mic. 7 : 3.

other hand, the appointment of such officials by the central government at Constantinople results in these offices being obtained more by diplomacy, bribery, and corruption than by merit; this is especially deplorable in religious leaders.

One of the great duties of the heads of the communities is the collecting of the military tax—the *Askareyeh.* In the Turkish empire all Moslems are liable for military service; Christians and Jews, on the other hand, have to pay a tax in lieu of service. The heads of the communities, in consultation with their subordinates, apportion a share of the total community tax to every household (each unmarried male counting as a household), according to their position and occupation. The very poor are not taxed, but in consequence of this are at the mercy of the community. For example, a Jew, who decided to become a Christian, was immediately threatened with about twelve years' arrears of taxes, at a very high rate, from which he had been previously excused on account of poverty.

The chief rabbis can today, as of old, excommunicate unruly and disobedient members of their community, and thereby put them "outside the pale" entirely. Such persons cannot be supplied with the orthodox food, cannot attend the synagogue (they are "put out of the synagogue"),[7] and if they die they are refused even the rights of burial.[8] Such proceedings have frequently been put into force in Jerusalem against those who manifested a friendliness toward Christian missions. Not long ago Moslem soldiers had, by order of the pasha, forcibly to bury the body of a Jewess who died in a Christian hospital in Jerusalem.

Another class which often obtains great power over the people is the "farmers" of taxes and the money-lenders. The two offices are often combined in one person. The former are the representatives of the "publicans" of old.[9] They pay the government a lump sum for the supposed value of the taxes in a district, and then squeeze all they can out of the people. Through them agriculture is ruined, for every peasant knows that the better his crops and his fruit-trees, the more will be expected of him. All

[7] John 9:22, 34; 12:42; 16:2.

[8] *Cf.* 1 Kings 21:23, 24.

[9] Mark 2:14, 15.

fruit-trees are taxed, whereas the present almost treeless condition of the country demands that the planting of trees of all kinds should be encouraged as much as possible. The money-lender advances money, generally to pay taxes, at exorbitant interest on the mortgage of the village lands, and the final

PLOWING ON THE PLAIN OF ESDRAELON

result is usually that the whole of the village possessions comes into his hands. In this way agents of rich Turks, from the sultan downward, have obtained as their master's private property many of the best and most productive parts of the country.

Money-changers[10] flourish today as of old, not so much for changing foreign coins (as in New Testament times for changing Roman into Jewish coins) as for giving small change for gold. It is an absurd state of things, but the fact is, the money-changers, who are commonly Jews, buy up all the small money and sell it again at a profit. Any sum from five to twenty-five cents

[10] Matt. 21 : 12.

is, at different times and in different places, demanded for the exchange of a Turkish pound piece (gold) into copper and silver coinage. That such a state of things is purely artificial is seen in that in towns where there are no money-changers there is no difficulty in getting small change without loss. The standard unit of coinage in the country is called a *piastre;* there is no actual coin worth this sum, but twenty *piastres* make one *silver mijdie* or Turkish dollar, and a hundred *piastres* one *gold mijdie* or Turkish *pound.*

A BISHLEK AND A HALF-BISHLEK
Obverse and Reverse

This is, however, only the rate of exchange for official use, for payments at the postoffices, government offices, etc.; everywhere else a different rate is maintained, and the *piastre* varies enormously in value all over the country. In some places the *pound* may be worth less than a hundred *piastres*, while in others it is worth nearer two hundred. As all the coins vary in the same proportion at the same time, one cannot gain or lose by it, but it is a complicated, confusing state of things. This is especially felt to be so when one comes to a new district, as at first one never knows how many *piastres* to expect for any given coin, and the traveler must first ask: "How much is the *piastre* here?"

Of the teeming industries of a great eastern city it would not be to the purpose of this paper to speak. The carpenters

and their carving and inlaid work; the weavers and their busy shuttles, all still worked by hand; the shoemakers, tailors, blacksmiths, saddlemakers, sweetmeat sellers, and scores of other industries, cannot be described here. It is much more in the quieter country occupations, by the lake side, on the hill, and in the vineyard, under the starry sky of night, that we find the best illustrations of the scenes and parables of long ago.

Of all New Testament occupations perhaps the one that appeals most to the imagination is that of Peter and Andrew, James and John.[11] Today the fishing industry is small, indeed, compared with what it must have been when, as we read, many hundred boats (according to Josephus) daily sailed over the waters[12] of Galilee. But still it is of growing importance. Jews, wherever they go, seem to show a special liking for fish, no doubt largely because their law shuts them out from many variations in diet which we enjoy; wherever Jews come there is a demand for this article of diet, and so, as the Jewish population of the Holy Land is steadily increasing, the demand grows year by year. The greater part of the fresh fish in the interior of the country comes from inland waters. The lakes of Huleh and Galilee swarm with fish, the largest of which are both edible and palatable. The Jordan, though also full, is for many reasons much less useful as a source of supply. The Damascus rivers and lakes supply some smaller fish to that city, while salted fish is brought both from the distant Euphrates and from the Mediterranean.

The Galilean lakes are, however, the chief, and certainly to us the most interesting, source of supply. Thence the fish are carried in the cool months—eastward to Damascus, westward to Safed and Nazareth, and south to Nablus and Jerusalem. As it is only about twelve hours' journey from the lake of Tiberias to the terminus of the Damascus-Mezarib railway, many loads of fish are carried by night to that point and thus quickly conveyed to the great city. The new English railway from Haifa to Damascus, which will skirt the eastern shores of the lake, will probably enable the supply to be continuous all the year round,

[11] Mark 1:16, 19. [12] *Cf.* Mark 4:36.

instead of as at present only in the winter. The fishes chiefly favored are from Tiberias and Huleh: the varieties of bream (*Chromis* and *Hemichromis*) and the large eel-like "cat fish" (*Clarias macracanthus*). This last is not eaten by the Jews, as it does not fulfil the requirements of Lev. 11:10; but among Christians it is somewhat of a luxury, and is extensively sold. The Damascus lakes and rivers supply two kinds of barbel.

A CITY SHOP

At Tiberias there are very few fishing boats, I suppose not more than half a dozen, and most of the fishing is conducted in a primitive way. The fisherman, having taken off his ordinary clothes, and being merely girded with waist-band,[13] advances cautiously into the water from the shore, until with his practiced eye he detects a swarm of fish within aim of his net. This net is circular, of fine meshes, and is weighted all round with little bits of lead or stone; from the center there arises a slender cord. With great skill the fisherman throws out the net over the shoal, the weighted edges quickly sink around the fish, and the man gathers together and raises the open end from the bottom. Then wading ashore he selects what is good and throws back the rest.[14] At the north end of the lake of Tiberias, where fish especially swarm in the warm fresh water from the springs, I remember one of our boatmen catching in a few minutes twenty-two great fish, which more than sufficed for the supper and breakfast of a

[13] John 21:7. [14] Matt. 13:48.

considerable party. In other places I have seen large nets like shrimp-nets used; fishing with rod and line is seldom, if ever, resorted to today. The fishermen on the lake often have exciting sails, since, though the lake is very small, sailing is difficult and risky on account of the sudden gusts of

BOATS ON THE SEA OF GALILEE

wind[15] coming down from the mountain passes. I am told that some fishermen from Tyre who tried the lake a few years ago, confident in their skill as navigators from a life spent on the Mediterranean, were most alarmed by its variability. When one sails with natives of Tiberias, their cautiousness seems often to merge on timidity.

The *shepherd*, who next claims our attention, is today, as he has been in the sacred narratives, a picturesque and prominent feature of everyday life. He always walks at the head of his flock of goats or sheep, which, while he is there, keep close

[15] Mark 4:37.

together[16] and may, in the case of the former, be seen moving hour after hour along the hillsides feeding on the sparse vegetation. The eastern shepherd lives with his flock in much closer intimacy than the western one. He very probably sleeps with them in some cave or in a simple sheepfold. The latter is con-

A SHEPHERD AND HIS FLOCK

structed of a rough wall[17] of stones, inclosing an area large enough for the whole flock to lie down in, and a small covered shed in which all may cram when rain overtakes them. In the unsettled state of Palestine the shepherd runs greater risk of losing his flock by the hand of human robbers than by wild beasts. The lion is extinct, wolves and leopards rare, and the common jackals and hyenas[18] are consumers only of the dead. These last two animals, however, because of their melancholy and frequent howls, must often be a terror to the lonely watcher of his flock in the long nights. The shepherd of Palestine is

[16] 1 Kings 22:17; Matt. 9:36. [17] John 10:1–4.

[18] The Valley of Zeboim = Valley of Hyenas, 1 Sam. 13:18.

often a man whose ideas rise little, if at all, above his sheep. These he knows all by name;[17] he could not possibly confuse them; but little else does he trouble his head with. There is an amusing story told of a missionary who was anxious to teach one of these shepherds the Lord's Prayer. The shepherd could never remember it, until at last the missionary hit on the idea of associating each clause with a special member of the flock. The plan worked admirably, and soon the shepherd was able, as the sheep passed before him one by one, to repeat the prayer clause by clause. The missionary was away some months, and on returning asked his pupil if he could say his prayer. "Yes," he said, and, arranging his sheep in order, he began. All went well till he came to the middle of the prayer, when, suddenly looking up, he exclaimed: "Oh, 'forgive us our trespasses' is dead!" referring, of course, to the sheep of that name.

PET SHEEP

Often when passing through valleys in the land will the traveler be greeted with the music of the shepherd boy's simple reed-flutes high up on the hillside, and very pretty do the simple notes sound in the open country.

A shepherd carries two sticks[19] for his work, a long staff to guide the movements of the flock, and a club (the "rod") with a thick rounded end for defense against wild beasts. He usually has with him an intelligent and well-trained dog—a very superior animal to the wild pariah dog, the scavenger of town and village. Goats are more plentiful than sheep, and are better adapted to the dry scanty herbage of the hillside in summer. Most of the milk in the country is from goats. Cattle are kept for plowing almost exclusively.

[19] Probably the "rod and staff" of Ps. 23: 5.

The "ewe lamb" is the characteristic pet of the East, and takes the place of almost all our domestic pets in the eyes of the eastern child. The lamb is petted, combed and washed; it is quite common to find children in towns leading one about adorned with bright-colored ribbons. A native friend of mine trained one to follow him up some steep stairs in his house to his bedroom, where it slept with him. The parable of 2 Sam. 12:3 occurs commonly in Palestine. The sheep of Palestine are different from our common ones in being what is known as "fat-tailed." Their tails are very large and have on each side a great mass of fat, so that with the wool and flesh they form very large appendages.

[*To be completed in the next number.*]

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VII — (*continued*).

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXII.

THE HEALING OF THE MAN BORN BLIND, AND OTHER EVENTS IN JERUSALEM.

§90.	**Healing of the man born blind.**	**John, chap. 9.**
§91.	**The Good Shepherd.**	**John 10 : 1–21.**
§92.	**Christ at the Feast of Dedication.**	**John 10 : 22–42.**

¶ 220. **Notes on § 90, John, chap. 9.**—The narrative of this chapter falls into the following somewhat distinct parts: (1) the conversation between Jesus and his disciples concerning the cause of the man's blindness, etc., vss. 1–5; (2) the healing of the man, vss. 6, 7; (3) conversation about the man and between him and his neighbors, vss. 8–12; (4) the discussion of the Pharisees with the man, vss. 13–17; (5) discussion with his parents, vss. 18–23; (6) second discussion of the Pharisees with the man, vss. 24–34; (7) conversation between Jesus and the man, vss. 35–39; (8) conversation between Jesus and the Pharisees. With this is evidently connected in thought 10 : 19–21 (*cf.* the similar relation of 7 : 15–24 to chap. 5). The whole narrative reminds us of chap. 5, in which, as here, Jesus healed a man in Jerusalem on the sabbath day, the Jews, learning from the healed man who had healed him, accuse Jesus of breaking the sabbath, and Jesus enters into discussion with them. In both narratives there is the same conflict between the argument that Jesus cannot be a good man because he breaks the sabbath, and the inference that he must be sent from God because of the works that he does. In the extent of the discussion between Jesus and the Pharisees, and in other details, the two events

are quite different. The conduct of the man is much more prominent in this narrative, and his character stands out much more distinctly.

The time of this event is difficult to determine. In John 7 : 14 Jesus is at the Feast of Tabernacles ; in 10 : 22, at the Feast of Dedication. At no point between is there a clear indication of the separation between what happened at the one feast and that which belongs at the other. We may perhaps most safely assume that all of chaps. 9 and 10 belong to the Feast of Dedication, though it is altogether possible that the original order of the paragraphs has been disturbed. See ¶ 206.

Vs. 1, "As he passed by": for the reasons just indicated, this expression affords no certain indication as to the time and place of this event. Vs. 3, "neither did this man sin nor his parents": as so often in Jesus' words, not to be taken literally ; answering the question of the disciples Jesus says that the man's blindness is not traceable either to his own or his parents' sin. Thus he rejects that theory on the basis of which so many still blame others, torture themselves, or rebel against God, viz.: that every misfortune is a divine punishment of sin. That sin brings suffering Jesus does not deny here, and elsewhere teaches; but not in the sense that each misfortune or item of suffering can be traced back to a particular sin. The greatest sufferers are not necessarily the greatest sinners, or children of great sinners. "But that the works of God should be made manifest in him": the reference is perhaps primarily to the restoration of his sight by Jesus ; but the principle is broader than this. All suffering has its end, not solely in the punishment or the good of the sufferer, but in the accomplishment of the gracious and far-reaching purposes of God for the world. Vs. 5; *cf.* John 8 : 12. Vs. 6, "made clay of the spittle": *cf.* Mark 8 : 23. Vs. 7, "the Pool of Siloam": still existing, and known as ʿAin Silwân. It is situated outside the city walls at the southeastern corner of the city. The ancient wall approached it much nearer than the modern wall does. Its present dimensions are eighteen feet from east to west, by fifty-five feet north and south, and twenty-five feet deep. It was formerly much larger. It is fed from the so-called Virgin's Fountain, through a tunnel 1,760 feet long, through which the flow is intermittent. An inscription describing the construction of the tunnel was found within it in 1880.

Vss. 24, 25. The two methods of reasoning referred to above stand out here distinctly. The Pharisees reason that Jesus is a sinner because he does not observe the sabbath according to their notion of

its proper observance. The kindliness of his action weighs for nothing with them. *Cf.* Mark 3 : 1–6. The man with a lively sense of Jesus' kindness to him, and of the greatness of the deed, waives the argument of the Pharisees, and declares that Jesus is a prophet (vs. 17). Which reasoning is right? Vs. 34, "and they cast him out": *i. e.*, out of the synagogue (*cf.* vs. 22), or, in modern phrase, excluded him from the church, excommunicated him. What was involved in it is suggested by Matt. 18 : 17.

Vs. 35, "dost thou believe on the Son of God?": the margin "Son of man" is probably the true reading, in which case Jesus asks, in effect, "dost thou believe in me?" But the man, being unacquainted with this self-designation of Jesus, supposes him to be speaking of a third person. As soon as he learns the meaning of Jesus' question he at once expresses his faith in Jesus. Thus here as elsewhere, what Jesus seeks to gain at first is not an acknowledgment of any proposition concerning him, as that he was the Messiah, or Son of God, but trust in him personally. Definitions come later. Vs. 41, "if ye were blind": *i. e.*, real inability to perceive truth would leave you without sin, because without responsibility. But the possession of power to perceive, expressed in their assertion that they saw, but which they did not really use, condemns them.

¶ 221. **Notes on § 91, John 10 : 1–21.**—This discourse of Jesus on the Good Shepherd falls into three parts: (1) the marks of the shepherd in general, as distinguished from the thief and the robber, vss. 1–6; (2) Jesus the door of the fold, vss. 7–9 (though vs. 8 anticipates the theme of the third part, and is perhaps out of its original place); (3) Jesus the Good Shepherd, vss. 10–18. The theme is resumed also in vss. 24–29.

Vss. 1–6, contrasting the shepherd and the robber in general, emphasize especially the fact that the shepherd enters by the door, the porter opening to him voluntarily, and the sheep following of their own accord, because they recognize his voice. The robber, on the other hand, comes in by stealth or force. In the interpretation of the figure it must be remembered that the shepherd is the type of the king (Jer. 23 : 1–4; Ezek. 34 : 1–15; Mic. 5 : 5), and of the messianic king in particular. And while Jesus does not in this paragraph specifically name himself, he is undoubtedly thinking of himself as the shepherd, in contrast with all who had sought to establish their kingdom by force—a thing which was more or less true of many, if not all, past kings of Israel (*cf.* again Jer. 23 : 1–4; Ezek. 34 : 1–5; and on vs. 8

below), and especially of the false Messiah of his own day. His rule, on the other hand, was not one of force, but of love; he enters the fold by the door, the porter admitting him, and his own sheep gladly following him. By this he is shown to be the true shepherd, the true Messiah of the people. A messiahship of force and violence is by that very fact a false messiahship. And yet it was because he thus came that the leaders of the people rejected him.

Vss. 7, 9 constitute parenthetically a distinct parable from 1–6, making a different use of the illustration of the sheepfold, and applying it specifically to Jesus. He is now presented as the door through which the sheep (not the shepherd particularly) enter in. The two uses of the illustration must not be confused or combined.

Vs. 8 is probably to be understood as a general characterization of the kings of former times, all of whom in greater or less degree ruled the people for their own profit or pleasure, rather than solely for the good of the people. Jesus is the first *true* shepherd of the people. On the connection of this verse see above.

Vss. 10–18, returning to the use of the figure in vss. 1–5, present Jesus specifically as the good shepherd, in contrast with the thief and the mere hireling, emphasizing his voluntary surrender of his life for his sheep. In this he is the exact opposite of the kings who preceded him. *Cf.* Mark 10:45. Vs. 16 contains one of the few instances in which Jesus refers to his work as extending beyond the nation of Israel. Yet *cf.* John 12:20–24; Matt. 13:38; and ¶ 178. The whole section is a most impressive presentation of Jesus' conception of his messiahship, but without once using the word "Messiah."

On the charge "he hath a demon," vs. 19, *cf.* § 55, Mark 3:22, and parallels.

¶ 222. **Notes on § 92, John 10:22–42.**—Vs. 22, "the Feast of Dedication": not one of the most ancient of the Jewish feasts, but instituted by Judas Maccabeus in 164 B. C. in celebration of the re-devotion of the temple to the worship of Jehovah after Antiochus Epiphanes had polluted it by heathen sacrifices. "It was winter": the feast began on the twenty-fifth of the month Chislev (November–December). Vs. 23, "Solomon's porch": the colonnade on the east side of the temple. See ¶ 75. Vs. 25, "Jesus answered them, I told you, and ye believe not": There is no record in this gospel that Jesus had plainly said to the Jews, "I am the Messiah," and the synoptists imply that he had not done so (Mark 8:30; 9:9). The meaning of Jesus is doubtless that which the next clause suggests, that his deeds have furnished them

the evidence, if they would honestly interpret it for themselves. *Cf.* Matt. 16:3 and ¶ 181. It was Jesus' aim always to show men what he was by his life, rather than to tell them in words who he was. Mere names would be of little significance unless they stood for right conceptions. Vs. 25, "in my Father's name": through fellowship with him and with acknowledgment that they are done by his power (John 5:19 ff.; 6:38; 8:16). Vs 26, "ye believe not, because ye are not of my sheep": you have not that moral sympathy and affinity with me which would lead you to hear and accept my words (*cf.* vss. 4, 5, 27); this is the reiterated thought of this chapter: the shepherd draws to himself his own. *Cf.* also John 6:43. Vs. 28, "and I give unto them eternal life": carrying the shepherd-care, so to speak, to its highest power, not only protecting them against such ills as robbers and wild beasts, but securing them a perpetuity of blessed life, even beyond death (*cf.* John 6:40, 47–51). "No one shall snatch them out of my hand": *cf.* the last clause of the next verse; all God's resources defend those who follow Jesus as their shepherd. "I and the Father are one": one in purpose and power, so that to be in Jesus' care is to be in the Father's also. Vs. 31, "the Jews took up stones to stone him": *cf.* vs. 33; John 5:18; Lev. 24:16. The argument of Jesus in vss. 32–38 is this: He asks for what *work* they are about to stone him; they answer: Not for *works*, but for *words*. Thou makest thyself God. Jesus replies: But my *words* are not blasphemous. Even men to whom the word of God came are in the Old Testament called gods (Ps. 82:6); while I, the Father's special messenger to the world, but called myself Son of God. And if in fact my title, Son of God, is to be taken in a sense which makes it higher than their name "gods," it is because my works show that it bears this higher sense. Will you stone me for what my works prove? Thus here, as constantly, Jesus drives them back from words and names to facts. They demand that he give himself some name and title, and they stand ready to call it blasphemy. He says: Look at my works; they are my claim; believe about me what they prove.

Vs. 40, "beyond Jordan into the place where John at first baptized": the reference is probably to Bethany beyond Jordan (John 1:28; *cf.* ¶ 65), the first place mentioned in this gospel as the scene of John's work. Notice the incidental testimony of this gospel, in agreement with Matthew and Mark, that Jesus spent part of this period east of the Jordan.

¶ 223. **Questions and Suggestions for Study.**—(1) Into what parts may the story of the healing of the man born blind be divided? (2) What does Jesus imply in his answer to the disciples' question concerning the relation of sin and suffering? (3) With what feelings ought we to regard the exceptionally unfortunate or suffering? (4) How ought we to look upon our own sufferings? (5) Where is the Pool of Siloam? (6) Describe and characterize the conduct of the Pharisees with reference to the healed man and to Jesus. (7) The conduct of the parents. (8) The conduct of the man himself. (9) Explain Jesus' question in vs. 35, and the meaning of the man's answer. (10) What was Jesus' general method in leading men to believe in him?

(11) Into what three parts is the section on the Good Shepherd (John 10 : 1–18) to be divided? (12) What is the main thought of the first part? (13) Of the second part? (14) Of the third? (15) What conception of messiahship does the whole discourse present? (16) In what passage in Mark does Jesus present the same thought? (17) To what does Jesus refer in vs. 16?

(18) When was the Feast of Dedication held? (19) What was Solomon's porch and where was it? (20) What is the meaning of Jesus' answer to the demand of the Jews for a definite statement whether he was the Christ? (21) Explain the argument of vss. 32–38. (22) To what place did Jesus retire after this conversation?

¶ 224. **Constructive Work.**—Write out chap. xxii of your "Life of Christ," following the outline of sections, but bringing out clearly the attitude of the Jews toward Jesus in the matter of his healing of the blind man, and the hearing of words of Jesus concerning himself as the Shepherd on the question the Jews were continually asking, viz., whether he was the Messiah.

¶ 225. **Supplementary Topics for Study.**

1. The references in the fourth gospel to localities in and about Jerusalem.
2. The feasts of the Jews referred to in the fourth gospel.
3. Jesus' conception of suffering as related to messiahship.
4. The general Jewish thought about the relation of suffering and sin.

CHAPTER XXIII.

DISCOURSES IN PEREA.

§ 93.	**Discourse on prayer.**	**Luke 11 : 1–13.**
§ 94.	**Woes against the Pharisees uttered at a Pharisee's table.**	**Luke 11 : 37–54.**
§ 95.	**Warnings against the spirit of Pharisaism.**	**Luke, chap. 12.**
§ 96.	**The Galileans slain by Pilate.**	**Luke 13 : 1–9.**
§ 97.	**The woman healed on a sabbath.**	**Luke 13 : 10–21.**
§ 98.	**The question whether few are saved.**	**Luke 13 : 22–30.**
§ 99.	**Reply to warning against Herod.**	**Luke 13 : 31–35.**

¶ 226. **Notes on § 93, Luke 11 : 1–13.**—This section falls into two divisions: (1) the Lord's prayer; (2) arguments for answers to prayer drawn from human experience. Vs. 1. The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. It was the habit of rabbis to teach prayers to their followers. What sort of prayer John taught his disciples we do not know. Vs. 2, "When ye pray": These words do not mean that one should always use the following phrases, but that one should pray in the same spirit and for the same class of things. What these permissible objects of prayer are may be seen by an analysis of the prayer. They are: (1) a universal recognition of God's presence and character; (2) the establishment of fraternal human relations through the better relations of men to God; (3) the satisfaction of legitimate physical needs; (4) personal fellowship with God through the forgiveness of sins; (5) protection from temptation. In other sayings Jesus makes God's forgiveness depend upon one's own willingness to forgive (Matt. 6 : 14, 15). Notice that although these petitions cover so much of the interests of one's life, they are all morally right, and none of them "tempts" God (*cf.* Matt. 4 : 7). Vs. 5 introduces the first of two *a fortiori* arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. The transition is in vs. 9. If a selfish, lazy neighbor will yield to repeated requests, how much more may a generous heavenly Father be expected to regard prayer? Therefore one should feel courage to ask him for the things one needs. Vs. 11 introduces the second *a fortiori* argument. It is drawn from the impulses of human fathers. They cannot mock their children. (The stone, etc., resembled somewhat the loaf of bread, etc.) How much more may the

heavenly Father be trusted not to mock those who ask for the Holy Spirit, or, as Matt. 7:11 says, "good things"? Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

¶ 227. **Notes on § 94, Luke 11 : 37–54.**—Vs. 37, "a Pharisee asked him to dine": Apparently this was before the break between Jesus and the religious leaders. Vs. 38, "had not first washed": *i. e.*, ceremonially cleansed himself; *cf.* Matt. 15 : 1 ff. Vs 41, "give for alms those things which are within": *i. e.*, within the dishes, or that personal sympathy and love that is within one's self. By this saying Jesus substitutes philanthropy for the ceremonial purification of vessels. To possess the spirit of sacrificing love is better than to observe all religious regulations, no matter how punctiliously. Vs. 42 introduces the first of a series of severe criticisms upon Pharisaism. While rightfully applying the Jewish law of tithing, the Pharisees had allowed a regard for insignificant prescriptions to blind them to the moral fundamentals of the law. Excessively conscientious people are always liable to such mistakes. Vs. 44, "tombs which appear not," etc.: There was nothing more ceremonially defiling than a corpse. By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. Vs. 45, "lawyers": professional interpreters of the Jewish law, but not members of the society of the Pharisees. Vs. 46; *cf.* Acts 15 : 10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion. Vss. 47, 48. Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and justice and mercy, rather than forms. Vs. 49, "wisdom of God": perhaps referring to some lost book; perhaps equivalent to "God in his wisdom;" perhaps the evangelist's own term for Christ, substituted for "I" in the saying as given by Matt. 23 : 34, just as "Lord" is used by him in vs. 39 (*cf.* 1 Cor. 1 : 24, 30, where the term is used of Jesus). Vs. 53. This stratagem of his enemies was probably suggested by the severity of his language, but Jesus was not to be excited into foolish or treasonable sayings.

¶ 228. **Notes on § 95, Luke, chap. 12.**—The collection of sayings of Jesus contained in this chapter consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1–21); exhortations to trust the heavenly Father under all circumstances (vss. 22–34), and to be active and faithful in the service of the kingdom (vss. 35–48); a

forecast of the struggles resulting from a devotion to the principles of the kingdom of God (vss. 49–53). Vss. 1, 2 evidently are to be connected with the attack just made by Jesus upon the pretensions and vanity of the Pharisees. He urges his disciples to beware of the insidious influence of their hypocritical spirit, to be sincere and courageous in their preaching, even at the cost of life itself. Vs. 5, "Fear him": *i. e.*, Satan, though many commentators also make it refer to God. Vss. 6, 7 argue the wisdom of a Christian's trusting the limitless love of God. Vss. 8–10 teach the vast importance of a man's attitude toward Jesus, but most of all toward the Holy Spirit. See ¶ 140. Vss. 13–21 contain an epitome of Jesus' estimate as to the relative worth of wealth. Notice that here as elsewhere Jesus refuses to usurp the place of a court of law. His warning is not against wealth in itself, but against the avaricious and materialistic spirit that makes wealth the greatest object of ambition. It should be remembered that the story of the "rich fool" is a parable, not actual history. Vss. 22–34 continue the teaching as to the relative worth of wealth and the virtues that should characterize members of the kingdom of God. Above all should the disciple of Jesus trust his heavenly Father enough to do that which is right in business. If any teaching of Jesus is beyond misunderstanding, it is that success in business or in any other department of life is to be sacrificed when it is seen to involve selfishness or dishonesty. Even if one die in doing right, Jesus would teach that he should see that death itself is the Father's gift. Vss. 35–40 express teaching as to vigilance in terms of parables based on oriental customs. Notice in particular that service is the form taken by the master's reward. Vs. 41 suggests something of the same desire for special privilege shown at other times by the disciples (*cf.* John 21 : 21; Luke 9 : 46 ; Matt. 18 : 1; Mark 10 : 35 ff.; 10 : 28). The reply of Jesus teaches (1) that faithful performance of duty is a guarantee of reward, and (2) that punishment for neglect of duty is not averted but mitigated by ignorance. The justice of this teaching is seen from the point of view both of the servant and of the master. For a servant is under obligation to know his master's will. Duty is not the measure of obligation. Ignorance may excuse a failure to serve, but what shall excuse ignorance? Note especially the great principle enunciated in vs. 48.

Vss. 49, 50. In these verses we have a striking revelation of the self-consciousness of Jesus. "I came to cast fire": a reference to the suffering a devotion to his teaching might cause. "I have a baptism," etc.: Jesus seems always, but especially after his break with the

Pharisees, to have lived in full consciousness of his approaching death. Vss. 51–53. Nothing is more characteristic of Jesus than his clear perception of realities, and he could not fail to see that devotion to himself must often result in the severing of family ties. (*Cf.* Matt. 10 : 37 ; 19 : 29.)

Vss. 54–59. In these verses Jesus appeals to men to use the same insight in regard to the kingdom of God and his own teaching that they are accustomed to use in forecasting the weather or in avoiding lawsuits. In particular vss. 57–59 are a plea for the reasonableness of his teaching of love and reconciliation in the light of experience in oriental courts. There is still need of this very argument to convince men that the teachings of Jesus are reasonable.

¶ 229. **Notes on § 96, Luke 13 : 1–9.**— Vss. 1–5, though dealing with different incidents, contain the same teaching : exceptional suffering is no proof of exceptional sinfulness. Here, as in John 9 : 2, 3, Jesus distinctly opposes the opinion, current in his time (and in ours as well), that sickness and misfortune are to be traced directly to an individual's sin. His position is rather that all men need to repent from a sinfulness that is something more than a delusion, and that the peculiar suffering of any particular man must be referred to the natural (but providential) order of affairs. It is not possible to discover any further information about the slaughter of the Galileans or the accident at Siloam. The latter may possibly have some connection with the aqueduct built by Pilate from funds taken from the temple treasury (JOSEPHUS, *Jewish War*, ii, 9 : 4).

Vss. 6–9 contain a parable illustrating the longsuffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

¶ 230. **Notes on § 97, Luke 13 : 10–21.**—Vs. 11, "a spirit of infirmity": a reflection of the Jewish belief that disease was to be referred to demons. Vss. 14–16 contain another of the unanswerable arguments of Jesus against the pharisaic observance of the sabbath. He does not attack it as an institution, but shows that it is a day which no act of mercy can desecrate. On vss. 18–20 see ¶ 144.

¶ 231. **Notes on § 98, Luke 13 : 22–30.**— The question as to how many should be saved, *i. e.*, join the messianic kingdom, receives from Jesus an answer involving : (1) the statement that, as a matter of fact, few were seeking to enter the kingdom (vs. 24) ; (2) the exhortation to seek to enter the kingdom before it is too late (vss. 24, 25) ; (3) the emphasis of the fact that privilege does not diminish obligation (vss.

26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28–30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

¶ 232. **Notes on § 99, Luke 13:31–35.**—Vs. 31, "Herod": *i. e.*, the tetrarch. This conversation therefore must have taken place either in Galilee or Perea. "Would fain kill thee": We have no other information to this effect, but rather to the contrary (Luke 23:8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of John the Baptist. The words of the Pharisees, whether a part of a plot or not, were calculated to induce Jesus to leave the tetrarchy of Herod, and to go into Judea where the hierarchy had more power and could more easily arrest him. Jesus saw the danger that threatened him, and refused to hasten his fate by leaving work unfinished. The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus' supreme trust in his divine mission. Incidentally (vs. 34, "how many times," etc.) we have a hint of visits made by Jesus to Jerusalem—a fact mentioned only by the fourth gospel.

¶ 233. **Questions and Suggestions for Study.**—In studying the teaching of Jesus one should first of all distinguish between the form of a saying (which is often that of Hebrew poetry) and its real content. On the study of parables see ¶ 146. Many foolish interpretations have sprung from giving too much prominence to single words and figures of speech.

(1)* What are the chief classes of things for which Jesus taught his disciples to pray? (2)* What arguments does Jesus use to prove that one may believe God will answer prayer? (3) What elements in man's nature do we believe must in some way resemble elements in God's nature? (4) How, then, may we grow more like God? (See Matt. 5:43–48.)

(5)* What were the circumstances under which Jesus accused the Pharisees of hypocrisy? (6)* What was the most serious charge he brought against them? (7) Are Christian people

ever guilty of the same error? (8) How does a man who perverts religion injure others? (9)* What did Jesus say about the lawyers? (10) Are educated people today liable to the same charge? (11) If so, how would Jesus say they could avoid it? (See John 3:3–6.)

(12)* What illustrations does Jesus use to show the all-embracing love of God? (13)* What is it "to confess" Jesus? (14)* What does Jesus teach in Luke 12:13–34 about getting rich? (15)* What about the responsibility of Christians? (16)* Did Jesus expect that all of his followers would escape suffering? (17)* What appeals does he make to ordinary foresight to induce men to follow his teaching? (18) Are these teachings of Jesus capable of being put into operation today?

(19)* What does Jesus teach about the relation of suffering and sin? (20)* What about God's attitude toward a nation that is not living up to its privileges and responsibilities?

(21)* What is Jesus' position as to doing good on the sabbath? (22) What was that of the Pharisees? (23)* Describe the figure Jesus uses in Luke 13:22–30 to set forth the conditions of entrance into the kingdom of God. (24) What is the great prerequisite? (See vss. 25–27.) (25)* Who does Jesus predict will enter the kingdom?

(26)* What danger would have threatened Jesus if he had fled from Herod? (27)* What evidence have we that Jesus forecast the future accurately? (28)* Why did Jerusalem kill the prophets?

¶ 234. **Constructive Work.**—Write chap. xxiii of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in the fatherliness of God.

¶ 235. **Supplementary Topics for Study.**

1. The great dinners of the Jews.

2. A comparison of the passages from Luke used in this chapter with their parallels in Matthew and Mark.

The footnotes of STEVENS AND BURTON'S *Harmony* will make this easy.

3. Customs of the Arabs in connection with giving feasts.

Work and Workers.

THE SUCCESSOR to the late Dr. Stanley Leathes in the professorship of Hebrew and Old Testament exegesis at King's College, London, is Rev. A. Nairne, A.M., late Fellow of Jesus College, Cambridge.

THE CHAIR of New Testament exegesis in the Lutheran Theological Seminary at Chicago has been filled by the appointment of Rev. Elmer F. Krauss, of Leechburg, Pa., to that position; he will begin his new work with the opening of the seminary year this month.

IT IS announced that the third volume of the Hastings *Bible Dictionary* will be ready this month. Many important articles will be contained in this portion of the work Kir-Pleiades, some of them by writers whose names have not yet appeared in the preceding volumes.

DURING the last ten years the students of Protestant theology in German universities have decreased almost one-half, from 4,546 in 1890 to 2,472 in 1900. Students of medicine also show a great decrease in numbers. Increase is shown in the number of jurists, mathematicians, natural scientists, philologists, and historians. The whole attendance in the German universities during the last semester was over 31,000.

A LATIN church journal that is something more than a curiosity is the *Vox Urbis*, published in Rome, and representing the Roman Catholic church and her position. It is published in the Latin of the church service, in order that its contents may be better understood by the international contingent of readers to which it addresses itself. It is not exclusively or even predominantly theological, but of a general literary character, with illustrations and other signs of modern journalism. It is published twice a month in eight-page folio.

PAUL HEYSE, generally regarded as the leading dramatic poet of Germany, has published a drama entitled "Maria von Magdala," which is regarded by a number of literary critics as the most successful dramatization of biblical narrative story that modern literature has produced. All the greater interest centers in it because the person of Jesus is a prominent figure, though not an actor, in the drama. Mary Magdalene is presented more as one sinned against than as a sinner; and the picture of the Nazarene is throughout dignified and worthy. Its details are taken from the gospels.

THE MACMILLAN CO. has in press a new work by Professor H. S. Nash, of the Episcopal Theological School at Cambridge, Mass., author of the two really great books entitled *The Genesis of the Social Conscience* and *Ethics and Revelation.* The new book, which will soon be ready, is upon *The History of the Higher Criticism of the New Testament*, and belongs to the series of New Testament Handbooks, edited by Professor Shailer Mathews, of the University of Chicago. Professor Nash has presented a philosophical-historical treatment of his subject, tracing the critical movement regarding the New Testament from the first centuries of our era.

A "SCHOOL OF PASTORAL HELPERS," under the auspices of the Christian denomination, will be opened at Cincinnati, O., beginning September 18, 1900. Teachers have been appointed as follows: Rev. George A. Miller, systematic Bible study; Rev. Alva W. Taylor, sociology; Rev. Professor David S. Schaff, D.D., of Lane Seminary, church history; Miss Charlotte S. Nichol, director of practical work; Rev. A. M. Harvuot, church ministry and methods. The school is open to both men and women, and purposes to prepare students by thorough training in modern ideas and methods, as well as by actual experience, to be efficient assistants to pastors in the larger work of the church. Communications concerning this school may be addressed to Rev. A. M. Harvuot, in Cincinnati. The best wishes of all earnest Christian workers will go with this new enterprise, which has great opportunity and promises well.

IN ADDITION to the regular courses in the Bible given at the University of Chicago during the summer quarter, special courses have been given by Professor A. C. McGiffert, Ph.D., D.D., of the Union Theological Seminary, New York, in "The History of the Primitive Church" and in "The History of Christian Doctrine;" also by Professor J. S. Riggs, D.D., of the Auburn Theological Seminary, Auburn, N. Y., in "The Teachings of the Apostle Paul" and in "The Epistle to the Hebrews." Lectures upon general New Testament topics, open to all members of the university, have also been given by Professors McGiffert and Riggs. During the first week of July, Professor J. Rendel Harris, of Cambridge University, England, gave four lectures upon "New Testament Palæography," the subjects of which were: "The Influence of the School and the Synagogue upon Our Lord and His Apostles," "Some Recently Recovered Early Christian Documents," "The Newly Found Logia of Jesus," "The Diatessaron of Tatian."

Book Reviews.

Authority and Archæology, Sacred and Profane; Essays on the Relations of Monuments to Biblical and Classical Literature. By S. R. Driver, D.D.; Ernest A. Gardner, M.A.; F. L. Griffith, M.A.; F. Haverfield, M.A.; A. C. Headlam, B.D.; D. G. Hogarth, M.A. Edited by David G. Hogarth. New York: Charles Scribner's Sons, 1899. Pp. xiv + 440. $5.

The somewhat unintelligible title of this book is intended to cover a discussion of the value and importance of archæological investigation in confirming and correcting the evidence furnished by documents of historical literature. By an inclusion of subjects belonging to classical history the writers have succeeded in showing that the problem is the same, whether in the field of the Bible or of other literature, and that the solution of it lies along the same lines. While we regard the demonstration of this point as very significant, it seems to us rather doubtful whether the value of the book for general circulation has not been somewhat seriously impaired thereby. There are few persons who are interested at the same time in the relation of the Bible to the monuments and that of the history of Greece and Rome to the archæological investigations in classical lands. There are those doubtless who will buy the book for its contributions to the one or to the other field, but to many who ought to be acquainted with the contents of the volume the high price will prove a detriment, especially when they observe that only a portion of it is concerned with topics in which they feel a particular interest. It seems to us that the book might be very advantageously divided into two volumes—one containing the biblical, the other the classical material.

Apart, however, from this criticism, no one can fail to find this book of far more than ordinary value and service. To the readers of this journal the contributions of Professor Driver, who writes on "Hebrew Authority, or the Evidence of the Monuments to the Truth of the Hebrew Historical Records," and that of Mr. Headlam, whose contribution is entitled "Christian Authority," are of particular interest. Professor Driver's chapter occupies about one hundred and fifty pages, and is characterized by that combination of sound learning and good

judgment which readers are wont to expect in anything which he writes. And these two qualities, if needed anywhere, are especially to be desired in the discussion of this subject, since it is possible that both parties in the field of Old Testament discussion have erred—the one by seeming to minimize the value and importance of archæological evidence, and to rely solely upon the materials contained within the Hebrew documents themselves, the other by declaring that the evidence furnished by the monuments has finally demonstrated the absolute accuracy of the statements of the Scriptures. In the midst of this babel of discordant and often absolutely contradictory voices, Professor Driver speaks with clearness, caution, and judicial candor. In his eyes the monuments have contributed essentially to the confirmation and elucidation of the Scripture records. At the same time they have also corrected these records in some material points, and in others have brought to light difficulties which hitherto had not existed. It is a liberal education to the reader who is not a specialist to follow the author in his careful discrimination and judicial weighing of evidence. At the same time Professor Driver provides, in authentic and attractive form, a summary of the latest and most important contributions of archæology in the Old Testament field. This combination of trustworthy information and careful critical sifting has up to this time not characterized discussions on this subject.

The New Testament portion of this volume, the work of Mr. Headlam, is much briefer, covering less than one hundred pages, and is by no means so satisfactory. It is true that the archæological materials which throw light on the historical documents of the New Testament are not nearly so important or interesting. The field is somewhat contracted, limited for the New Testament chiefly to the book of Acts. Mr. Headlam has organized his treatment under three heads: (1) "The Early Church," (2) "Remains in Phrygia," (3) "The Catacombs at Rome," going, therefore, in no small part of his treatment outside of the New Testament. An additional difficulty confronting the writer lies in the fact that a large part of this material has not undergone discussion in the thorough way that is the case with the Old Testament material. Still, it must be allowed that these considerations do not altogether explain the matter. Mr. Headlam lacks breadth of knowledge and soundness of judgment. No doubt many readers will be enlightened and profited by this discussion, especially those who have hitherto been quite ignorant of the service of archæology in the New Testament field, but while the author should be given

the consideration due to a pioneer, we cannot shut our eyes to the manifest shortcomings of this division of the work.

A final word with regard to the classical portions. There is a significant difference of treatment observable in the chapters contributed by Messrs. Hogarth and Gardner. The latter seems to have conceived his task as merely laying out in an objective way the fields and spheres in which Greek archæology throws light upon Greek history. The former, on the other hand, in his discussion of the prehistoric archæology of Greece has a well-defined theory of the results, and presents this in a vigorous, if not convincing, fashion. Each method has its advantages, and it would be difficult to say which should have the preference. While in the one case we learn Mr. Hogarth's opinion as to the development of civilization about the Ægæan, together with the grounds on which he bases it, we are stimulated to the highest point by Mr. Gardner's detailed exposition of the immense significance of Greek art and archæology in their bearing upon history. The chapter on Rome by Mr. Haverfield will perhaps afford to the general student of Roman history the greatest surprise. Accustomed to rely upon written documents—the classical historians, whether of ancient or modern times—for his knowledge of Roman history, he finds that in this chapter the author opens a new and most fascinating outlook into this subject. The value of inscriptional material, especially for the knowledge of the Roman empire, is, perhaps, the most striking illustration that is furnished by Mr. Haverfield. These inscriptions have practically necessitated a rewriting of the annals of the empire.

There is but one serious criticism to be made upon this volume, and that is the inadequacy of the portion devoted to Assyriology. This was assigned to Mr. Griffith, who has combined it with his treatment of Egypt. It must be said that the failure is not altogether due to Mr. Griffith, but to the injudicious combining of the two subjects under one head and their assignment to one man. One or the other was sure to be neglected, and, as Mr. Griffith is an accomplished Egyptologist, he has naturally laid the emphasis on Egyptology and made his special contribution there, leaving the Assyrian material very poorly represented. Probably the Oxford scholars who had this book in charge had no Assyriologist to look to except Mr. Sayce, and him they did not trust.

We may conclude with an exhortation to the readers of this journal to do their utmost to procure this volume and read it from cover

to cover. It will not only clarify their minds as to the real contribution of archæology in the special field of Old Testament study, and give them new points of view for the investigation of the New Testament, but it will also greatly broaden their conceptions of that larger life of the ancient world, of which the biblical peoples formed but a small fraction, and to which they were related in a variety of important ways.

G. S. G.

The Prophets of Israel. *Bethany C. E. Reading Courses.* By PROFESSOR HERBERT L. WILLETT, PH.D., the University of Chicago. Chicago: F. H. Revell Co., 1899. Pp. 156. $0.35.

A compact and inexpensive volume on the prophets by one who is competent to deal with the subject is a real boon to the Bible-studying public. Cornill's *Prophets of Israel* (1895) is more serviceable to the one who has made some progress in the mastery of the prophets than to the beginner, while Ottley's capital primer, *The Hebrew Prophets* (1898), published by Rivingtons in England, is too condensed for the greatest helpfulness. Within the limits set by the series to which his volume belongs, Professor Willett has admirably succeeded in achieving his purpose to introduce the uncritical reader to an appreciation of the Old Testament prophecies.

About one-fourth of the book is introductory, discussing the general features, literature, and historic development of prophecy, and the work of the prophetic leaders from Samuel to Elisha. The facts most worth knowing are concisely and clearly stated. The transition from the age of Elisha to that of Amos is less successful. Professor Willett emphasizes only the social reasons for the preaching of Amos and his successors. The prophetic writings are taken in the order generally accepted by scholars; their distinctive character expressed in a general title, *e. g.*, "Amos, the Prophet of Righteousness, or the Evangelical Prophecy;" their point of view and value tersely, but interestingly, discussed; their contents analyzed for reading, and outlined in a series of questions. Joel and Jonah are classed briefly as belonging to the later Persian period after the days of Ezra. The book concludes with a helpful chapter on the "Messianic Hope of Israel."

A surprising amount of judicious introductory matter is packed into this modest volume. It fairly represents the historical interpretation of today, except in details and adjustments which cannot be wisely

included in an elementary volume intended for beginners in prophetic study. Written in a clear and attractive style, it cannot fail to be extremely useful. Its helpfulness as an introduction might have been increased by the addition, at the end of each chapter, of a few specific references to available literature of a more detailed character in place of the mere quoting of a number of titles of such books in the appendix. On the whole, however, it can be truly said that Professor Willett has added a remarkably successful and useful volume to the literature which is destined to arouse an enthusiasm for the reading and study of the Scriptures among our young people.

F. K. SANDERS.

YALE UNIVERSITY,
New Haven, Conn.

The Pastoral Epistles, with Introduction and Notes. By J. H. BERNARD, D.D. *Cambridge Greek Testament.* New York: Imported by The Macmillan Co., 1899. Pp. lxxviii + 192. $0.90.

The public has become familiar with this series, as well as with the closely related "Cambridge Bible for Schools and Colleges." Of many of the volumes in both series it can be said that they are the best commentaries of their size. This new volume will be found to provide an excellent introduction to these Pauline letters, and a good commentary on the text. The author's criticism is conservative, as is desirable for a popular treatise. In ecclesiastical matters he finds that the apostles directly and formally provided for their succession in the bishops. He does not, however, regard the pastoral epistles as reflecting the fully developed episcopate, and in consequence they must be first-century documents. If of the first century, "there is no adequate reason forbidding us to acquiesce in their own claim, confirmed by the unbroken tradition of the Christian church, that they were written by the hand of St. Paul." These small, good commentaries should find a place in every home where the Bible is revered; for the day is at hand when those who reverence the Bible will study it.

C. W. V.

A Manual of Psychology. By G. F. STOUT. New York: Hinds & Noble, 1899. Pp. xvi + 643. $1.50.

Dr. Stout, the editor of *Mind*, published some three or four years ago an *Analytic Psychology* in two volumes, which at once took rank with the ablest works upon the subject. The present work is of a less

advanced character, and is of special interest because it attempts to consider psychology from a genetic point of view. This is, of course, not an absolutely new standpoint. Since Locke presented his theory of the origin of ideas there has been more or less of an effort with nearly every psychologist to trace the genesis and development of the mind. Associationism was professedly such an attempt. But the associationist assumed that the atoms into which he analyzed our mental states were the actual elements out of which the mind was put together, and this assumption vitiated his results. Modern researches in the habits and instincts of animals, in the mental life of the lower races of men, and in the processes of the mind of the child, have all contributed much material toward a real genetic psychology. It is Dr. Stout's merit to have utilized a great deal of this material and to have presented it in a well-digested, orderly fashion. The reader who is already familiar with one of the more recent text-books will not find himself startled by a complete change in content. Indeed, one fancies that the author occasionally forgets his plan, and lapses into the more common method which describes processes rather than seeks their genesis. On the other hand, the work as a whole is determined by the genetic standpoint, and many topics take on new significance as a result of the genetic treatment.

Current discussions make it evident that there is more or less tendency to dissatisfaction, if not to open rebellion, on the part of the teacher who has been so vigorously urged, and even commanded, to study psychology if he would understand his business. Similar injunctions are sometimes laid upon the preacher. But I imagine that the average teacher — secular or religious — after, as in duty bound, beholding the mind of man duly analyzed and described in the psychological glass, goeth his way and straightway forgetteth the dissections he saw. They do not seem to bear upon his actual work. A chief reason for the failure to find more of value is doubtless that our psychology is so largely morphology rather than physiology — to use the analogous terms from biological science. The preacher and the teacher need the help of analysis — they need to know men and to know children; but even more important than to know what they are is the knowledge of how they have become what they are, and how they may be influenced in becoming what they should be. The development of character, the organization of a self, the achievement of coherent thought, the transformation of impulse into deliberation and self-control, the conditions of belief — these are themes of fundamental importance in

education, and these belong to genetic psychology. Not that this manual or any other will give specific applications that will be immediately available for practice without any labor on the part of the teacher or preacher, but it would be strange if any intelligent reader of this work—if he has read a descriptive psychology before, so much the better—could fail to find suggestions along the lines of the topics named above.

In tracing the development of the mind Dr. Stout has devoted a relatively large space to the cognitive side as compared with that given to the feeling and volitional sides—agreeing in this with most of the current manuals. He has, however, brought out more adequately the part which attention and interest play in the development of the cognitive side, and this is no doubt one of the lines along which still further advance will soon be made. It is just in the interrelation of these aspects of mental development that the most fundamental educational and religious problems center, for different views on these interrelations result logically in opposite views as to the curriculum of the school and the object of the preacher's appeal.

No space remains for notice of details. The book is thoroughly up to date in its use of recent investigations. It is in size about midway between the larger works of James, Ladd, Sully, and Baldwin, and the briefer works of the same authors, and, though rather difficult for the beginner, it may be warmly commended to the student who has read his elementary treatise—or perhaps a book of less recent date—and wishes a more thorough or a later treatment.

J. H. Tufts.

The University of Chicago.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

*CARPENTER, J. E. and BATTERSBY, G. H. The Hexateuch according to the Revised Version, arranged in its constituent elements. London: Longmans, Green & Co., 1900. Two volumes. Pp. 291, 359. 36s.

*DUFF, ARCHIBALD. Old Testament Theology. Vol. II: The Deuteronomic Reformation in the Seventh Century B. C. London: A. & C. Black, 1900. Pp. 539. 15s.

KÖNIG, E. Die Originalität des neulich entdeckten hebräischen Sirachtextes. Freiburg: Mohr, 1900. Pp. 113. M. 2.50.

*DAUBNEY, W. H. The Use of the Apocrypha in the Christian Church. New York: The Macmillan Co., 1900. Pp. 126. $0.75, *net.*

ARTICLES.

HAUPT, PAUL. Babylonian Elements in the Levitic Ritual. *Journal of Biblical Literature*, Part I, 1900, pp. 55–81.

The elaborate priestly ritual as we find it in the Priestly Code is influenced by Babylonian institutions. The comparative study of the ante-islamic religion of the Arabs undoubtedly throws much light on certain forms of ancient Israelitish worship; but if we wish to trace the origin of the later Jewish ceremonial of the Priestly Code, we must look for it in the cuneiform ritual texts of the Assyro-Babylonians.

BATTEN, L. W. The Sanctuary at Shiloh, and Samuel's Sleeping Therein. *Journal of Biblical Literature*, Part I, 1900, pp. 29–33.

Shiloh was a sacred place with a temple, rather than the temporary abiding-place of the tabernacle. There is no probability that this temple was built on the later model with a holy of holies where the ark was kept. And it was probably furnished with various rooms for different purposes. Now, it would seem that both Eli and Samuel (1 Sam. 3:2 ff.) slept in the temple building. Or, in accordance with the Septuagint and with a strict interpretation of the Hebrew, Samuel may have slept in the sanctuary itself as a guard to the ark, in the same capacity in which Joshua had served under Moses (Josh. 33:11).

JASTROW, MORRIS. The Name of Samuel and the Stem שאל. *Journal of Biblical Literature*, Part I, 1900, pp. 82–105.

COOK, S. A. Notes on the Composition of Second Samuel. *American Journal of Semitic Languages and Literatures*, April, 1900, pp. 145–77.

LÖV, GUSTAV. Das synchronistische System der Königsbücher. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 161–79.

MACMILLAN, K. D. Concerning the Date of Chronicles. *Presbyterian and Reformed Review*, July, 1900, pp. 507–11.

BOYD, J. O. The Documents of the Book of Ezra. *Presbyterian and Reformed Review*, July, 1900, pp. 414–37.

This is a somewhat elaborate defense of traditional views concerning the Old Testament records of the return from the Babylonian exile, against Eduard Meyer, Kosters, Wellhausen, and others, whose recent writings have caused much discussion on all hands.

MARGOLIOUTH, D. S. The Unity of Job. *Expositor*, June, July, 1900, pp. 422–35, 25–36.

Since it is certain that the literature of Canaan was preceded by a literature in the language known to us as classical Arabic, it would be natural if Canaanitish literature commenced with translations from those old classics into the vernacular which now aspired to become a literary language. The book of Job was probably one of these early translations. Its difficulties seem not due to archaism so much as to mistranslation. The myth of Nahs Mirrikh is in Job part of a system of astronomy which belongs to Arabia, and the identification of Egypt with Nahs Mirrikh leads us to the view that the translation of Job was classical in Isaiah's time, and must have been made at a very early period of Israelitish history. Where, therefore, we find in Isaiah parallels to Job (and these are very frequent), this must be explained by Isaiah's style being modeled on this old classic. That in the course of time the character of many of the speeches contained in the book of Job became modified is exceedingly likely.

PRINCE, J. D. Notes on Ps. 2:11, 12, and on Isa. 44:14. *Journal of Biblical Literature*, Part I, 1900, pp. 1–4.

After a technical discussion of the original text in the Hebrew of Ps. 2:11, 12, the following translation is offered: "And now, ye kings, take heed! | Be warned, ye rulers of earth! | Serve ye Yahweh with fear, | and cleave to him with trembling. | Lest he be angry and ye wander on your way! | For easily kindled is his wrath. | Happy are all who put their trust in him."

HOMMEL, FRITZ. A Historical Figure in the Old Testament: Jer. 7:22 and Deut. 5:3. *Expository Times*, July, 1900, pp. 439–41; see also pp. 478–80.

The writer endeavors to show that the figure of speech, which is similar in these two passages, is characteristic of Semitic literature. For this purpose he adduces a number of parallels from Arabic writings, which seem to point to a specific interpretation for the biblical verses. According to this the sense of Jer. 7:22 would be: "It was not *principally* (or, not *only*) commands about sacrifice that I then gave you, but *rather* the moral command of obedience was the quintessence of the law." And Deut. 5:3 would mean: "Yahweh gave the law to us, *i. e.*, to me and your fathers, at Horeb, but the words were intended not only for our fathers, to whom he then spake, but (in opposition to the men who are now dead) likewise for us who are here live this day. Yahweh had you in view as well, and therefore I now repeat the words solemnly to you." The reader will do well to consider also the article, "The Idiom of Exaggerated Contrast," by Rev. J. G. Carleton, in the *Expositor*, IV, vi, 365–72 (June, 1892).

SCHMIDT, NATHANIEL. The "Son of Man" in the Book of Daniel. *Journal of Biblical Literature*, Part I, 1900, pp. 22–8.

A new interpretation of the phrase "one like unto a son of man," in Dan. 7:13, is here offered, namely, that this phrase designates an angel — more particularly Michael, the guardian angel of Israel. A phrase of this kind is uniformly used to designate an angel in the book of Daniel (8:15, 16; 10:16, 18; 3:25; 9:21; *cf.* Rev. 14:14). Michael everywhere represents the new world-power, Israel; when the kingdom is finally delivered to the people of the Most High, it is he who rises triumphantly; he is distinctly declared to be the celestial prince of Israel (10:21; 12:1). The figure in 7:13 is therefore not a product of the author's imagination, not a vague symbol of a distinctly modern sentiment, but a well-known personality, the guardian angel of Israel. It is only natural that, with the growth of the Messianic idea, the work of Michael and the honor ascribed to him as the representative of Israel should shift to the shoulders of the Messiah.

DANSON, J. M. Amos. *Expository Times*, July, 1900, pp. 442–6.

The abiding value of this book for all time is that it places man's claim to favor with God in moral conduct, and not in external offerings, however magnificent. "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you. . . . . Hate the evil, and love the good, and establish judgment in the gate. . . . . Let judgment roll down as waters, and righteousness as a mighty stream" (Amos 5:14, 15, 24).

GRAY, G. B. The Royal Ancestry of Zephaniah. *Expositor*, July, 1900, pp. 76–80.

In view of the early maturity and marriage of people in Syria it is not impossible, not even improbable, that Zephaniah was born when his great-grandfather was only forty-eight years old. Second Kings, chaps. 21–23, relate that this was the case with Jehoiachin. This chronological objection to the royal lineage of Zephaniah, who prophesied about 625 B. C., presents no difficulty therefore; and while such ancestry cannot be proved, it is highly probable.

MÜLLER, W. MAX. Zum Sirachproblem. (Did Paul in 1 Cor. 15:40 quote from the Hebrew Sirach?) *Orientalische Litteraturzeitung*, June, 1900, pp. 210–11.

WILSON, R. D. Ecclesiasticus. *Presbyterian and Reformed Review*, July, 1900, pp. 480–506.

An excellent résumé of current discussion of this book, otherwise known as the Wisdom of Ben-Sirach. The established view is maintained that the book was originally written in Hebrew, and it is claimed that the recently recovered fragments are portions of that original Hebrew text, against the efforts of Professors D. S. Margoliouth, Lévi, and Bickell to show that the Hebrew text of these fragments was reconstructed after 1000 A. D. from a Syriac and a Persian translation. The date of the original work, its author, and the reasons why the book was refused a place in the Hebrew canon, are also treated.

AMRAM, D. W. The Zekenim, or Council of Elders. *Journal of Biblical Literature*, Part I, 1900, pp. 34–52.

NOWACK, W. Review of Budde's "Religion of Israel to the Exile" and Cheyne's "Jewish Religious Life after the Exile." *Theologische Rundschau*, July, 1900, pp. 255–66.

BURROUGHS, G. S. The Present Status of the Biblical Theology of the Old Testament. *Bibliotheca Sacra*, July, 1900, pp. 512–31.

The biblical theology of the Old Testament must plant itself firmly and securely upon revelation as a fact of mental and spiritual experience, and in the light of this fact work out its present problems. We must not by any means assume that its conclusions will agree, in all or in most particulars, with those which have been traditionally held. Nor is this by any means necessary or desirable. The Protestant principle of the right of private judgment, standing face to face with the facts of the Scripture, will lead to results which cannot but commend themselves to all who will consistently stand upon this tried platform of the religion of the Reformation. It will be clearly seen that the history of the spiritual development of Israel was a divinely given revelation, moving consistently and progressively forward to the coming of the expected Messiah, and preparing for the Christ in a way altogether different from that in which a simply natural development of the consciousness of a uniquely religious people could. It will also be clearly seen that the essentials of biblical history stand securely. Moses will still stand one of the greatest of the world's spiritual leaders, living in intimate fellowship with an ethical and spiritual God, whose ten ethical and spiritual words he gave forth to his people, and of whose ritual law he was the divinely appointed fountain-source. The early prophets and the later will be found to stand in one continued line of reception, and application to existing needs, of a spiritual revelation of one God, having themselves no doubt as to whence their knowledge of God came, but recognizing it, with a quickened spiritual insight, as being a direct revelation from this God unto themselves. Old Testament biblical theology will find the details of the development of revelation along the three lines of experience: the prophetic, the priestly, and that of reverential fear of God in the pursuit of a wisdom of which he is the source; and it will gather together these three tendencies, as they disclose themselves in the Old Testament literature of revelation, into the organic unity of the history of redemption, as this redemptive history was seen by prophet, priest, and wise men.

NEW TESTAMENT.

BOOKS.

*FARRAR, F. W. The Life of Lives. London: Cassell & Co., 1900. Pp. 595. 15s.

HALL, W. N. Cameos of Christ. London: Nisbet & Co., 1900. Pp. 124. 2s. 6d.

MOOREHEAD, W. G. Studies in the Four Gospels. Philadelphia: Westminster Press, 1900. Pp. 230. $1.

*WEISS, BERNHARD. Die vier Evangelien im berichtigten Text, mit kurzer Erläuterung. Leipzig: Hinrichs, 1900. Pp. 604. M. 12.

BOVON, JULES. Jésus et l'église des premiers jours. Paris: Fishbacher, 1900. Pp. 283. Fr. 3.

BOWEN, W. The Dates of the Pastoral Epistles. London: Nisbet & Co., 1900. Pp. 62. 2s. 6d.

*GOULD, E. P. The Biblical Theology of the New Testament. *New Testament Handbooks*. New York: The Macmillan Co., 1900. Pp. 237. $0.75, *net*.

ZAHN, THEODOR. Einleitung in das Neue Testament. Zweite Auflage, 1. Band. Leipzig: Deichert, 1900. Pp. 492. M. 9.50.

BRUDER, C. H. Concordantiae omnium vocum Novi Testamenti Graeci. Fifth edition. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 867. M. 29.

BARNABÉ, P. Le Mont Thabor. Paris: Picard, 1900. Pp. 185. Fr. 5.

ARTICLES.

SANDAY, W. A Plea for the Logia. *Expository Times*, July, 1900, pp. 471–3.

The author, in reply to the article by W. C. Allen in the *Expository Times* for June (see the BIBLICAL WORLD for August, pp. 156 f.), holds that there is satisfactory proof, or presumption so strong as to amount to proof, that the first and third gospels really presuppose and are substantially based upon the second. This proof is from three directions: contents, order, language; and the evidence is conclusively for the priority of Mark. But what of the parallel material in Matthew and Luke which does not appear in Mark? Did it come from the Logia, to which the Papias tradition refers? This seems to Dr. Sanday the most reasonable hypothesis. To be sure, the Logia mentioned by Papias were in Aramaic, whereas it would seem that the proximate original of the common matter in Matthew and Luke was more probably Greek. The statement of Papias implies that Greek versions of these collected Logia were current. The two evangelists may have used the same; or the later evangelist may have had access to this part of the work of his predecessor. The best way of accounting for the state of things which we find is that Luke did, as a matter of fact, make use of a second document which in some places overlapped the Matthæan Logia, and which for special reasons he preferred to it. This theory of a special source used by Luke, and preferred where it was available, is one of the most hopeful and helpful of recent contributions to the synoptic problem. Sometimes also, in particular cases, Luke may have allowed himself to be influenced by oral tradition. But in the statement of Papias about Matthew we have a bit of solid and trustworthy history. To reconstruct these Logia is a difficult task, not yet accomplished; but it may be accomplished in the future.

WRIGHT, ARTHUR. Oral Teaching. *Expository Times*, July, 1900, pp. 473–4.

This article is also a rejoinder to Mr. Allen's article in the June *Expository Times*. Mr. Wright is the most conspicuous defender of the "oral theory" of the formation of our gospels. The practically uniform order of the common material in the first three gospels, which Mr. Allen thinks must be due to literary interdependence, he explains as due to the stereotyped form which the material had assumed in oral transmission. In regard to the "double tradition," *i. e.*, the material common to Matthew and Luke, not to Mark, Mr. Wright admits that there is almost no agreement in order. Each

evangelist appears to have taken the raw material and worked it up by the process of conflation into independent sources. The fact is startling; the explanation is that the logia circulated for several years orally, as detached sayings of our Lord, without preface and conclusion, much as they appear in the Oxyrhynchus fragment of sayings of Jesus. I believe that such of them as reached Matthew or Luke came in oral form and by oral transmission. But the next step would seem to have been to commit them to writing. Until that was done, I think it would be almost impossible to sort them according to their subject-matter, arrange them into orderly discourse, and weld them into conflations, as has actually been done. Therefore, says Mr. Wright, I am no bigoted adherent of the oral hypothesis; but, while I hold to oral methods in the first stage, I freely admit ink and paper in the second stage. Matthew and Luke were literary artists, and must not be denied the use of books. I would not withhold the name of logia from these fragments of the second source.

MACGREGOR, W. M. Christ's Three Judges. 2. Pilate. *Expositor*, July, 1900, pp. 59–68.

BOSWORTH, E. I. The Period of Doubt among the Friends of Jesus. *Bibliotheca Sacra*, July, 1900, pp. 445–64.

RIGGS, J. S. The Later Galilean Ministry as a Whole: Its Purpose. *Bible Student*, July, 1900, pp. 44–9.

PURVES, G. T. Christ's Woes on the Cities of Galilee. *Bible Student*, July, 1900, pp. 19–24.

MILLIGAN, GEORGE. On the Lucan Interpretation of Christ's Death. *Expositor*, July, 1900, pp. 69–75.

It is particularly in the light of his present glory that Luke contemplates the necessity of the Savior's sufferings. Not that he denies the sacrificial or vicarious character of these, but he passes beyond the offering of death to that of life, and thinks principally of the restored communion with God which Christ by his one offering of himself has effected. Jesus is for him above all else "the Lord," a designation which carries with it the thought of the Redeemer's present heavenly glory.

HOVEY, ALVAH. Stapfer on the Resurrection of Jesus Christ. *American Journal of Theology*, July, 1900, pp. 536–54.

In the recent work by Professor Stapfer, of the faculty of Protestant theology in the University of Paris, entitled *The Death and Resurrection of Jesus Christ*, the general position is assumed that the appearances of Jesus after his death to his disciples, and to Paul, were actual — not mental illusions or hallucinations — but were entirely spiritual, in which the former earthly body was not involved. Dr. Hovey presents a detailed criticism of this view, and characterizes Professor Stapfer's work as a one-sided and incomplete examination of evidence; "he seems to have reached a settled prejudgment against any evidence which tends to show that Christ's actual body was raised and at the same time changed." "Nevertheless, our critic gives evidence of being an earnest Christian. He recognizes the lordship of Jesus Christ, and expresses the deepest interest in his kingdom and confidence in its triumphant progress."

BALDENSPERGER, W. Die neueste Forschung über den Menschensohn. *Theologische Rundschau*, June, July, 1900, pp. 201–10, 243–55.

STEWART, R. L. The Mountain of the Transfiguration. *Bible Student*, July, 1900, pp. 24–9.

Dr. Stewart coincides with the current opinion of scholars that the southern slope of Mt. Hermon was the scene of this significant event in Jesus' life. Against the traditional view that it was Mt. Tabor, a view which arose in the fourth century and continued until our own, it is urged (1) that in Jesus' day Tabor was in the midst of a dense population, and upon its summit was a fortified city permanently occupied by a Roman garrison, so that the mountain furnished no such quiet retreat as Jesus sought; (2) that the narrative of the transfiguration is closely associated with a group of events which unquestionably took place during a brief sojourn of Jesus and his disciples in the neighborhood of Cæsarea Philippi, on or near Mt. Hermon.

HILGENFELD, A. Noch einmal die Essäer. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 180–211.

HARRIS, J. RENDEL. Did Judas Really Commit Suicide? *American Journal of Theology*, July, 1900, pp. 490–513.

In this elaborate article a comparison is made between the two accounts of Judas' death, as given in Matthew and Acts, with similar narrative elements in extra-biblical writings, and with the views of the event which were held by early church fathers, especially Papias. The conclusion reached is that the details of Judas' death recorded in Matthew and Acts can hardly be counted historical, but, rather, they originated with the conventional story-teller; then when the story was at last reformed, as we have it in the gospel of Matthew, a new field was opened, which is also suggested in the Acts, namely, the prophetic gnosis of the death of Judas. This opinion — sufficiently startling, one must confess — is developed by a scholarly treatment of a wide range of literature and ideas, such as will certainly play a large part in future biblical criticism, and the results of such comparative study will have to be seriously dealt with. If we must recognize, with Dr. Harris, that "not everything which passes for history in the East is necessarily true, even if it be canonized," the task lies before us to determine as well as may be what portion of that which passes for history in the biblical canon must be excluded as historically untrustworthy. The *a priori* method of asserting that there *can* be no such legendary element is contrary to the principles which govern all historical research. The statement that there *is* no such element can rightly be made only after a complete historical verification of the biblical accounts.

GOULD, E. P. The Alexandrian Gospel. *Journal of Biblical Literature*, Part I, 1900, pp. 5–11.

Though many minor features indicate that the gospel of John is Alexandrian, the great reason for this characterization is the subject of which it treats. It is not a story of our Lord's life, or ministry, but a discussion of his person. Such a discussion does not belong to Palestinian Judaism, but to Alexandrianism; and the terms of the discussion are Alexandrian — such as Logos, light, life. Now, an Alexandrian gospel was necessary in the apostolic age because the Judaism of the Dispersion was Hellenistic; contact with the Greeks had added speculation, or inquiry into the origin of things, to the other forms of religious thought. The question which came to be uppermost in Christian thought, namely, the person of Jesus — whence, what, how, and why — Christian Alexandrianism endeavored to solve. The gospel of John presents one such solution.

STEARNS, W. N. Notes on Acts 13:9 and on Assumptio Mosis, chap. 9. *Journal of Biblical Literature*, Part I, 1900, pp. 53, 54.

FALCONER, R. A. The Holy Spirit in the Early Apostolic Age. *Presbyterian and Reformed Review*, July, 1900, pp. 438–60.

The author presents the following four ideas: (1) that in the gospel of Luke the Holy Spirit is spoken of as equipping Jesus with his complete endowment of character and power for establishing the kingdom, and that a similar function is assigned to this inworking Presence in the preparatory training of the disciples; (2) that in the chapters of Acts preceding the great Pauline missions the Holy Spirit is regarded by the author as the agent in the completion of the kingdom, inasmuch as his presence in the believer makes real to him all that is implied in the expression "The Name of Christ;" (3) that, though the early church seems to have been most manifestly conscious to itself of the gift of the Holy Spirit in its endowments of prophecy, tongues, healings, etc., his influence was assumed also in the daily life of the Christian community; (4) that a large portion of the early apostolic history has to do with spirit-filled brethren whose character, preaching, and work issue equally from the indwelling presence of the Holy Spirit.

REID, JOHN. The Missionary Methods of the Apostles. 6. The Reception of Converts. *Expository Times*, July, 1900, pp. 448–51.

WHITE, N. J. D. A Point in the Christology of First Corinthians. *Expositor*, July, 1900, pp. 15–24.

In this letter Paul lays more emphasis than elsewhere upon the subordination of Christ to God (*cf.* 1 Cor. 3:23; 11:3; 15:28). Mr. White finds the reason for this emphasis in the fifteenth chapter. The Christians at Corinth seem to have had difficulty in taking the resurrection of Jesus as an assurance of their own resurrection. As Jesus was a divine being, he was of a different order, and therefore his resurrection was not necessarily a guarantee of theirs. Paul wished to correct this false conclusion by showing that, while Christ was truly divine, he was also truly human, his human nature being identical with theirs; and consequently his resurrection was the precursor and pledge of a general resurrection.

LINDER, G. Die Allegorie in Gal. 4:21–31. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 223–6.

BANKS, J. S. A Note on Pauline and Johannine Doctrine. *Expository Times*, July, 1900, pp. 461–2.

MEHLHORN, PAUL. Noch ein Erklärungsversuch zu Jac. 2:18. *Protestantische Monatshefte*, Heft 5, 1900, pp. 192–4.

BACON, B. W. The Doctrine of Faith in Hebrews, James, and Clement of Rome. *Journal of Biblical Literature*, Part I, 1900, pp. 12–21.

The effort is to trace in these three writings an interdependent development of the conception of faith, thereby determining the relative time of their composition, and in particular the approximate date of the epistle of James. Professor Bacon concludes that Paul's doctrine of faith preceded all these writings, that the conception of faith given of Hebrews was next in order, then that of James, and finally that of Clement. The date thereby obtained for James, he says, whether Hebrews be placed shortly before or shortly after 70 A. D., is one which entirely precludes the authenticity

of the superscription. The interpretation of Paul's doctrine of justification by faith, in all sincerity as a doctrine of justification by faith *plus* works, suggests a date nearer to 90 A. D. This later date is confirmed by the language in which it is written — the Greek; at any date when James of Jerusalem was in a position to address an exhortation to the entire church of Christ (James 1:1) one can hardly believe that it would have been written in anything but Aramaic. Also, it is improbable that a brother of the Lord, writing a score of years or less after the crucifixion, would bid the brethren to "take for an example of suffering and of patience the prophets who spake in the name of the Lord" and Job (James 5:10 f.), saying nothing of Jesus.

BACON, B. W. Professor Ramsay on the Incidence of Passover, and the Use of German Authorities. *Expositor*, July, 1900, pp. 1–14.

TORREY, C. C. The Syriac-Arabic Narrative of the Miracles of Jesus. *American Journal of Semitic Languages and Literatures*, April, 1900, pp. 187–8.

PETERS, JOHN P. The Gospel according to the Egyptians. *American Church Sunday-School Magazine*, July, 1900, pp. 21–5.

HOLSTEN, CARL. Die Ergebnisse der historischen Kritik am neutestamentlichen Kanon. *Zeitschrift für wissenschaftliche Theologie*, Heft 2, 1900, pp. 212–23.

RELATED SUBJECTS.

BOOKS.

THOMSON, W. B. The History of the English Bible, and How it has Come down to Us. *Bible Class Primers*. New York: Charles Scribner's Sons, 1900. Pp. 104. $0.20, *net*.

This is a brief and readable account of the transmission of the Old and the New Testaments from the time of the origin of the writings contained in the Bible down to and including the Revised Version of 1881–5. To compress the history of the descent of the Bible into so brief a space is a difficult matter, yet a good measure of success has been attained. The chief facts are presented here in a readable form, and the account of the earlier English versions is well given. The book is to be commended to those who would have some information about how the Bible has come down to us, and yet are not disposed to read the larger books. Everyone ought to know at least as much as this little volume contains about the history of the Sacred Scriptures.

PFLEIDERER, OTTO. Evolution and Theology, and Other Essays. Edited by Orello Cone. New York: The Macmillan Co., 1900. Pp. 306. $2.

BUDGE, E. A. W. Easy Lessons in Egyptian Hieroglyphics, with Sign List. *Books on Egypt and Chaldæa*. London: Kegan Paul, Trench, Trübner & Co., 1899. Pp. 246. 3s. 6d.

KENNEDY, HAROLD. Lessons From the Desk: Containing five series of Lessons on the Bible, suitable for Normal Classes or Supplemental Lessons, with illustrative diagrams. Philadelphia: American Baptist Publication Society, 1900. Pp. 160. $0.50.

The subjects treated in this little work are: the Books of the Bible and their Contents, the Authority and History of the Canon, the Cardinal Doctrines of Redemption,

the Historical Geography of the Bible, and Semitic History. Each one of these subjects is quite enough for a book of this size, and therefore the treatment is exceedingly condensed. In fact, one questions seriously whether the book would be useful to the average teacher. There are no references to other literature, and it would be impossible for the teacher himself to understand, or to make a pupil understand, the facts here told without much more material either in the handbook itself or in other books specifically referred to. As a suggestion of what might be done in the older classes of the Sunday school the book is useful, but as a means of instruction in the subjects it is to be feared that the book would confuse rather than instruct both teacher and class.

ARTICLES.

KING, H. C. Religion as a Personal Relation. *Bibliotheca Sacra*, July, 1900, pp. 553–69.

WATSON, JOHN. Doctrines of Grace: The Holy Ministry. *Expositor*, July, 1900, pp. 37–58.

WELLS, JAMES. Mercy: an Exegetical Study, II. *Expository Times*, July, 1900, pp. 452–4.

WARFIELD, B. B. Review of Cheyne's "Encyclopædia Biblica," Vol. I. *Presbyterian and Reformed Review*, July, 1900, pp. 516–22.

RICHARD, CLARA J. Method in Sunday-School Education. *American Church Sunday-School Magazine*, July, 1900, pp. 14–20.

SULZE, EMIL. Die Wissenschaft in der Predigt. *Protestantische Monatshefte*, Heft 5, 1900, pp. 181–91.

HOLTZMANN, H. Die philosophische Periode der Auslegung und Auslegungskunst. *Protestantische Monatshefte*, Heft 5, 1900, pp. 173–81.

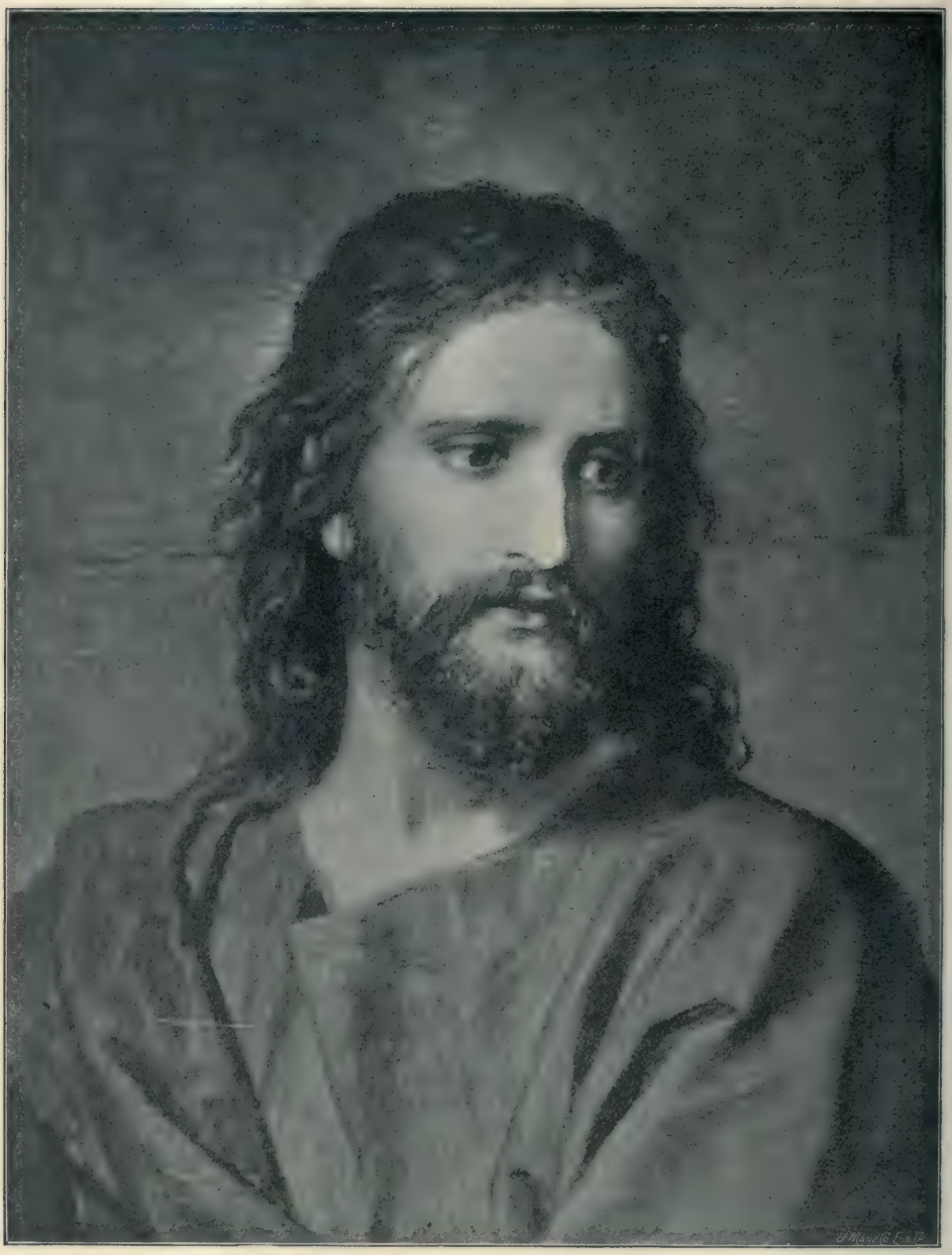
ZAHN, THEODOR. Neue Funde aus der alten Kirche. *Neue kirchliche Zeitschrift*, May, June, 1900, pp. 347–70, 431–50.

CURRIER, A. H. The Making of a Great Preacher: Bossuet. *Bibliotheca Sacra*, July, 1900, pp. 585–600.

DAVIS, J. D. Memoir of William Henry Green. *Presbyterian and Reformed Review*, July, 1900, pp. 377–97.

KRÜGER, GUSTAV. David Friedrich Strauss. *American Journal of Theology*, July, 1900, pp. 514–35.

We, after two generations of controversial discussion, are perhaps reaching a point where it is possible to form a calm, true estimate of the work and influence of Strauss. This is what Professor Krüger has attempted, and the article is of special value to those who would trace the development of ideas concerning the New Testament.



JESUS CHRIST.—HOFFMANN

THE BIBLICAL WORLD

VOLUME XVI OCTOBER, 1900 NUMBER 4

A NEW PHASE IN THE STUDY OF RELIGION.

RELIGION is itself as old as humanity, and man's experience of it and thought about it date from the beginning of the race.

THE STUDY OF PRE-CHRISTIAN AND NON-CHRISTIAN RELIGIONS

As we look back over history, we see all peoples in all countries and at all times deeply interested in the conceptions and the practices of religion. No better means of confirming one's faith in the reality of religious truth and the religious life is possible than that of seeing how the world has everywhere and always turned to religion with supreme interest and devotion. The ideas of religious truth and the practices of the religious life did not attain the ideal which we now have of religion, but they were honest and earnest efforts on the part of men to bring themselves into a truer and closer relation with the eternal realities.

Since the first century of our era, when Jesus came and gave to men, in his teaching and in his life, an ideal of religious truth and conduct which we today, with the Christian centuries, recognize as the supreme ideal of humanity, the attention of most people has been turned away from the religious ideas and experiences of the pre-Christian period, and also of the non-Christian peoples during the Christian centuries. It is easy to see why this has been so, for essential religion was already at hand in Christianity, and the *history* of pre-Christian and non-Christian types of religion was for immediately practical purposes a subordinate matter.

With the great increase of knowledge which has come in the century just closing, there has been awakened a profound and widespread interest in the history of religion, not only of the Christian religion, but of the pre-Christian and non-Christian types of religion. This movement has, in fact, become recognized as a science, under the name of Comparative Religion, and from this science of comparative religion we are already deriving much knowledge which helps forward a better understanding of religion, not only as it has been in the past, but as it now is in the present. We study Buddhism, not for the reason that we have any intention of becoming Buddhists, nor that Buddhism is for a moment to be compared with Christianity in the exaltation and purity of the latter's religious and ethical ideas; but because the understanding of religion is assisted by our knowing what views men in other countries, of other minds, under different circumstances, and at different stages of human progress than ours, have taken of religion and why; we can be more intelligent in our practice of religion if we understand the rites and practices by which others in all ages have expressed and developed their religious experience. It certainly needs the best scholarship, the most profound thinking, and the most prolonged research to learn these things about the history of religion. It is a life-work to which any earnest seeker after truth may give himself with complete consecration, and with the expectation of being largely useful to his fellow-men.

The Science of Comparative Religion

But while the study of comparative religion has been only recently entered upon, there is a phase of the study of religion which is still newer, namely, the experimental study of religious experience. It is only a few years since an inductive study of religious phenomena was begun. But this latest phase in the study of religion promises to grow with great rapidity and strength, and to become quite as helpful toward an understanding of present-day religious thought and life as either the historical study or what we might call the theoretical, theological study. It was literally true, when Jesus said it, that "the wind blows where it

The Study of Religious Experience

wills, and you hear the sound of it, but you do not know whence it comes or whither it goes" (John 3:8). Physical science had not at that time so far advanced that the origin and movements of the winds were a subject of knowledge, or even of study. But with the growth of the physical sciences there has come an increasing comprehension of the phenomena of nature, by reason of which it is no longer true that we are in utter ignorance as to whence the wind comes and whither it goes. It is also true that in Jesus' day the operations of the Holy Spirit—or, speaking from the human standpoint, the phenomena of the religious experience of the individual—were not a subject of scientific investigation, and were not intelligible to the people. Because, however, that condition prevailed in Jesus' day is no reason why it should continue always to prevail; and in the increase of modern knowledge, and the capacity for investigating the phenomena of human life, we have reached the point where it is not only possible, but largely useful, for us to study into, and as far as possible understand, the religious experience, not only of the past—not primarily of the past—but of ourselves.

Practical Value of this Study

Such a study, of course, is deeply interesting as a historical discipline. But much more than that, it has a present-day, practical value of the highest kind. Is it not true that the religious experiences of men today are largely misunderstood, and therefore fail of appreciation? Prevailingly our ideas of what religious experience should be have come down to us from previous centuries, and at some stage in its religious development it is the solemn effort of every earnest soul to find its religious experience taking the form of one or the other of these historical ideals. People are deeply impressed from the pulpit, and in the Sunday school, with types of religious experience which have characterized the lives of the most prominent Christians of previous centuries. They readily conclude that if their religious experience is to be genuine it must take the form of some previous individual's religious experience. It is undoubtedly true that the variety of types of religious experience of the greatest

men in Christian history presents essentially every aspect which a modern religious experience might take.

On the other hand, however, it must be true that each generation or century has an individuality of its own, and that this individuality will manifest itself in every phase of the life of a generation, religion included. Religious teachers therefore should allow for the spontaneous growth and expression of present-day religious life, not requiring that it should conform exactly to any previous type; and people generally should be encouraged to a genuine, natural expression of their religious feeling and ideas, rather than be hampered by the mistaken notion that, so far as they vary from traditional religious types, so far they are departing from the Christian ideal.

Twentieth-Century Types of Religious Experience

This inductive study of religious experience, which is now beginning, and of which so much will be heard within the next twenty years, promises to bring about that larger, freer conception of how religious experience may manifest itself in accordance with the individuality of the present time. All who are deeply interested in the attainment of the higher religious conceptions and higher religious life will welcome this latest phase of the study of religion, for it gives promise of bringing in a more independent and more genuine ideal of what religious life is. One can make no mistake in calling the attention of people generally to the work that is being done along this line just at the present time. The investigations are now centering upon the development of the religious ideas and practices of the child, from years of infancy to manhood and womanhood. The various stages of physical, mental, and moral development of the individual constitute one of the most fascinating and useful of studies. Much good work in this field is now being done, by men who have received special training for this kind of investigation. Important contributions to a knowledge of the spiritual characteristics and development of childhood and youth have been made from time to time in *The Pedagogical Seminary*, published at Worcester, Mass.

Recent Books in this Field

There have recently appeared three books which express in various ways and with varying success some of the opinions, and to a certain degree indicate the ideals and methods, of this work. The first is by Professor Starbuck, *The Psychology of Religion*. Professor Starbuck, who has the chair of Education at Leland Stanford University, received his training in this work at Clark University, which is, perhaps, the present center of this movement for the scientific study of religious experience. The second book is by Professor Coe, *The Spiritual Life*. Professor Coe has the chair of Mental and Moral Philosophy at Northwestern University. The third is by Professor Granger, of University College, Nottingham, England, entitled *The Soul of a Christian*. These books are scientific studies in the stages and phenomena of religious experience, viewed from the standpoint of modern philosophy and psychology. The effort of each is to reach inductively into the fountains of the individual life, and to understand the source and the expression of the religious experience of the individual. They pursue the method of scientific observation and classification of the religious thought and life, in the case of a large number of typical persons, mainly children and young people.

We cannot suppose, since this kind of study is in its infancy, that final results have been reached in these efforts; but to one who reads these books carefully it seems obvious that a new and highly important method of studying religion has been introduced, and that along this line of investigation there will develop in the coming years a better comprehension of what religion means for men of the present day than we can yet claim to have attained. Surely the coming century, with all the progress that has been made in the history, the theory, and the experience of life, is entitled to a type, or types, of religious experience quite its own, and conformable to the character of the humanity of our time.

THE PURPOSE AND PLAN OF THE GOSPEL OF LUKE.

By Ernest D. Burton,
The University of Chicago.

I. THE AUTHOR'S PREFACE.

In dealing with the gospel of Luke we have an advantage, which we do not possess in the case of either Matthew or Mark, that the author opens his book with a preface which is rich in information concerning the literary and historical situation out of which the book arose:

> Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write untc thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed.

From this statement we are enabled to glean several facts of great interest and significance: (*a*) When the evangelist wrote there were already in existence several narratives of the life of Jesus, more or less complete. (*b*) These narratives were based, at least in the intention of their writers, on the oral narratives of the life of Jesus which proceeded from the personal companions of Jesus, men who had witnessed the events from the beginning, and from the beginning had been ministers of the word, servants of the gospel.[1] It is suggested at least that there was a somewhat definite body of such oral narrative. (*c*) These previous gospels

[1] "They who from the beginning were eyewitnesses and ministers of the word" are one class, not two; the phrase cannot mean, "those who from the beginning were eyewitnesses," and "those who were ministers of the word." "From the beginning" must therefore mean from the beginning of Jesus' ministry, not of his life — an incidental reflection of the same conception of the limits of the gospel which appears in Mark and is expressed in Acts 1 : 21, 22, all the more interesting that it occurs in a book which includes a narrative of the birth and its associated events. The phrase "from the first" (literally "from above") in vs. 3 seems to go back of what the evangelist here calls the beginning, to the source of the stream of events, so to speak, in the facts that led up to the ministry of Jesus.

nevertheless left something to be desired; our author believes that he recognizes a need for a book in some respects different from those of his predecessors. (*d*) Our evangelist does not himself belong to the circle of eyewitnesses, but to those to whom the eyewitnesses transmitted their testimony (vs. 2). (*e*) Yet neither is he far removed from them; though others have preceded him in writing, yet he classes himself with those to whom the testimony of the eyewitnesses was delivered, and even associates himself under the pronoun "us" (vs. 1) with those among whom the events of Jesus' life occurred, thus intimating that these events fell within his own time. (*f*) He had access, therefore, not only to these other writings, but to that living oral testimony from which these other writers drew. (*g*) He had made painstaking investigation of the sources of his narrative, having searched things out from the beginning of that history. (*h*) He had in view in writing, not those to whom the history of Jesus was unknown, but those who had already been taught orally. Observe the significant testimony thus indirectly borne to the habit of the church, even at this early day, to teach the life of Christ, and the clear indication that this gospel at least was not for unbelievers, but for believers. (*i*) His object in writing is to furnish his reader an entirely trustworthy record of the life of Jesus, an historical basis of faith.

It is evident, not only that the statements of this preface have a direct bearing upon the question for whom and with what purpose the gospel was written, but that its distinct intimation that the author possessed, and perhaps used, older gospel writings must be taken into account in interpreting the indications of the gospel itself as to who the author was. We must be prepared to consider whether there are diverse indications of authorship, and to determine, as far as we may, whether any given feature of the narrative is traceable to the final author who wrote the preface, or to those earlier authors of whose writings he made use.

II. THE AUTHOR.

1. *His nationality as it appears in the gospel itself.*—There are numerous references in all parts of the gospel to Palestinian localities (1:5, 26, 39; 2:4, 39, 41; 3:1, 3; 4:16; 5:1, 17;

6:17; 7:11; 8:26; 10:13, 15; 17:11; 18:35; 19:1, 29, 37, 41; 23:5–7; 24:13). One or two of the localities referred to cannot be certainly identified,[2] but in every case in which the location of the place is known the reference of the gospel to it corresponds to its locality, and in some cases the correspondence of the narratives to the local conditions is somewhat striking.[3] Observe also the reference to climate in 12:54 ff. To these may be added occasional references to the different elements of the population of the country and to their relations to one another (7:2; 17:16, 18).

A considerable number of the geographical references occur in passages which have closely parallel narratives in Matthew or Mark, suggesting the possibility that the author's geographical knowledge is second-hand. Yet in some of these cases Luke contains a definition of locality not found in the other gospels (4:31; 8:26), or an alternative name (5:1), and there are a number of correctly used geographical terms in passages of which there are no parallels in the other gospels (1:5, 26, 39; 2:4, 39, 41, etc.), including one which seems very clearly of an editorial character from the pen of the final author (3:1). Taken altogether, the evidence suggests at least such a general knowledge of the country as enabled the author intelligently to use and edit his sources.

The gospel frequently speaks, and always, so far as we are able to test it, correctly, of Jewish history, parties, institutions, and current opinions.

Thus the priests and the temple are spoken of in 1:5, 8–11, 21–23; 3:2; 5:14; 6:4; 10:31 (*cf.* 32); 17:14; 19:45–47; 20:1, 19; 21:1, 5; 22:4, 52, 54, 66; 23:13; the Pharisees, their usages, opinions, and characteristics, in 5:17, 21, 30, 33; 6:2, 7; 7:30, 36 ff.; 11:37–44; 12:1; 14:1, 3; 15:2; 16:14; 18:10, 11; 22:2; scribes or lawyers in 5:17; 10:25; 11:45–54;

---

[2] On Bethphage, 19:29, and Emmaus, 24:13, see the Bible Dictionaries. On "the country of the Gerasenes," 8:26, see note 2 in "Purpose and Plan of the Gospel of Matthew," BIBLICAL WORLD, January, 1898.

[3] On 4:31, "down to Capernaum," observe that Nazareth is 1,144 feet above sea-level, while Capernaum is on the shore of the Sea of Galilee, which is 682 feet below sea-level. On the route of the triumphal entry as described by Luke in 19:37, 41 (these details are peculiar to him) see STANLEY, *Sinai and Palestine*, pp. 186–90.

14 : 3 : 19 : 47 ; 20 : 1, 19, 46 ; 22 : 2, 66 ; the Sadducees in 20 : 27 ; the Sanhedrin in 9 : 22 ; 20 : 19 ; 22 : 2, 66 ; 23 : 13 ; 24 : 20 ; the publicans in 3 : 12 ; 5 : 27–30 ; 7 : 29 ; 18 : 10–13 ; 19 : 2, 8 ; the Jewish scriptures in 2 : 23 ; 3 : 4 ; 4 : 4, 8, 10, 12, 17–21 ; 7 : 27 ; 18 : 20, 31 ; 20 : 28, 37, 42 ; 24 : 27 ; characters and events of the Old Testament narrative in 4 : 25–27 ; 6 : 3, 4, 23 ; 9 : 8, 19, 30, 33 ; 10 : 12–14 ; 11 : 29–32, 51 ; 13 : 28 ; 16 : 29–31 ; 17 : 26–29, 32 ; recent events in 13 : 1–4 ; probably in 19 : 12 ; the custom of circumcision in 1 : 59–63 ; 2 : 21 ; the ceremonies in connection with the birth of a child in 2 : 22–27, 39 ; the Feast of the Passover in 2 : 41–46 ; 22 : 1, 7, 11, 13, 15 ; synagogues and their officers in 4 : 15, 16–30, 33, 38, 44 ; 7 : 5 ; 8 : 41, 49 ; 13 : 10, 14 ; 20 : 46 ; current opinions and expectations in 3 : 15 ; 9 : 8, 30 ; 13 : 28 ; 16 : 22 ; 18 : 38, 39 ; 20 : 17–33.

The facts respecting the use of Old Testament scripture in this gospel are somewhat peculiar. The first two chapters, the infancy section, are full of language manifestly derived from the Old Testament. This is especially true of the utterances of the angel, of Mary, of Zacharias, and of Simeon. But the narrative also contains Old Testament language, and even explicit quotations (2 : 23, 24). The genealogical table in chap. 3, though the fact that it is carried back, not as in Matthew to Abraham, the ancestor of the Jewish nation, but to Adam, the progenitor of the human race, shows a wider horizon than that of the Jewish nation, is yet, of course, derived from Jewish sources, partly biblical, partly post-biblical. In the rest of the gospel, on the other hand, the use of scripture language is much less frequent. Like Mark, this gospel also records the use of scripture language by Jesus and others, the passages being in the majority of cases parallel to those in Mark or Matthew, but including also a number not reported in the other gospels. But outside the first two chapters and the genealogical table there is but one explicit quotation (Luke 3 : 4 ff.) by the evangelist, and this is parallel to the one passage in which the second gospel quotes the Old Testament. There is also one passage (23 : 34) in which Old Testament language is used in a narrative passage without reference to its Old Testament origin ; this passage likewise being parallel to one in Mark and Matthew.[4] The quotations as a

[4] To this there should perhaps be added three passages in which WH recognize the use of Old Testament language (23 : 35, 36, 49), but the resemblance to the Old Testament is so slight and incidental, extending in two cases to a single word only, that they afford little evidence.

whole show the influence of the Septuagint, and no clear evidence that the author of the gospel knew Hebrew. (See PLUMMER, *Commentary on Luke*, p. xxxv.)

References to the political situation in Palestine are explicit and important. Incidental references occur in 1:5; 3:19, 20; 7:2; 8:3; 13:1; 19:12 (?); 20:22–24; 23:1–24 *passim*, 52. In all these cases, some of them paralleled in the other gospels, others peculiar to Luke, the references are true to the situation as we know it from other sources. There are also two passages peculiar to Luke which are evidently careful editorial notes: 2:1–3; 3:1, 2. The latter of these is an entirely correct statement of the political situation in Judea in the fifteenth year of Tiberius; but there is some difficulty in combining into a consistent chronology the statement that John the Baptist began his ministry in the fifteenth year of Tiberius and the data yielded respectively by Luke 2:1–3 and 3:23.[5] The expression "in the high-priesthood of Annas and Caiaphas" (ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα — observe the use of the singular) reflects not very distinctly, yet not incorrectly, the peculiar situation of the time in respect to the office of high priest.[6] The other passage, 2:1–5, creates more difficulty, and has given rise to prolonged discussion. Of the many solutions that have been proposed none is altogether satisfactory, in the sense of furnishing conclusive evidence that Luke's statement is wholly accurate, yet its erroneousness is far from proved, and it is at least possible that it is itself an important datum for the determination of the facts respecting enrolments in the Roman empire.[7] In any case it remains that these two passages show an interest of the evangelist in the relations of the life of Jesus to the affairs of the Roman empire at large, such as appears in none of the other gospels, and indicate a writer who had sought by investigation of the facts to connect the events he was narrating with the history of the land and the empire, rather than one who with easy familiarity with the

[5] See Appended Note I.

[6] See note 2 in "The Purpose and Plan of the Gospel of John," BIBLICAL WORLD, January, 1899; LIGHTFOOT, *Biblical Essays*, p. 163; PLUMMER, *ad loc.*

[7] See Appended Note II.

facts mentioned them incidentally without effort or special intention.

References to social life, everyday occupations, and articles of common use are very frequent, so much so as to constitute a characteristic of this gospel as compared with the other gospels.

Thus the house is spoken of in 5 : 19 ; 11 : 7 ; 12 : 39 ; 13 : 25 ; 17 : 31 ; 22 : 11 ; various household utensils are mentioned in 1 : 63 ; 5 : 18 ; 8 : 16 ; 9 : 3 ; 10 : 4 ; 11 : 7, 33 ; 12 : 35 ; 15 : 8 ; 17 : 34 ; 22 : 36 ; the meals of the day in 7 : 36 ; 11 : 37 ; 14 : 1, 7, 8 ; 20 : 46 ; articles of food in 6 : 44 ; 9 : 13 ; 11 : 5, 11, 12 ; 13 : 21 ; 15 : 23 ; 17 : 35 ; 22 : 19 ; 24 : 30, 42 ; beverages in 1 : 15 ; 5 : 37 ; 7 : 33 ; 23 : 36 ; oil and ointment in 7 : 37, 38, 46 ; feasts and similar social customs in 7 : 44–46 ; 14 : 7–10 ; 15 : 22–25 ; funeral customs in 7 : 12, 14 ; 8 : 52 ; exigencies of travel in 9 : 3–5 ; 10 : 4–6, 10, 11, 34, 35 ; 11 : 5–7. Men of various occupations are mentioned : shepherds in 2 : 8 ; 15 : 4 ; 17 : 7 ; swineherds in 8 : 34 ; 15 : 15 ; plowmen in 17 : 7 ; fishermen in 5 : 5–7 ; corngrinders in 17 : 35 ; spinning in 12 : 27 ; *cf.* also 14 : 17 ; 15 : 17 ; servants and their duties in 12 : 35 ff., 42 ff. ; 13 : 6–9. See MATHEWS, in BIBLICAL WORLD, June, 1895, pp. 450 ff., of which free use has been made in this list.

Most of these references have little or no evidential value in respect to the question of authorship, yet, taken together, they show a notable conformity to the conditions of life in Palestine.

The Greek of the gospel is of three somewhat distinct types. The preface is in excellent idiomatic Greek, with no suggestion of Hebraistic influence. The infancy section is very distinctly and strongly Hebraistic in character. The remainder of the gospel is less markedly Hebraic, resembling in general the gospels of Mark and Matthew, yet having some peculiarities of its own.[8]

All these facts, considered together, point to the conclusion that the author certainly employed Jewish sources, and was

[8] Especially noteworthy are the use of the optative with ἄν (a classical idiom found in the New Testament only in Luke and Acts), the frequent employment of ἐν with the infinitive (a construction very common in the Septuagint, and found in all parts of Luke except the preface, and occurring six times as often as in Matthew and Mark together), the frequent occurrence of ἐγένετο δέ and καὶ ἐγένετο (about four times as often as in Matthew and Mark together), and prevailingly with the Hebraistic construction following (indicative alone, or καὶ with an indicative ; in Acts, on the other hand, usually with the infinitive following). Thus the peculiarities of Luke's style are in part Hebraistic, in part distinctly non-Hebraistic. See a detailed discussion of Luke's style in PLUMMER'S *Introduction*, pp. li ff. and 45 ; HAWKINS, *Horæ Synopticæ*, pp. 140–61.

familiar with Jewish affairs, but may not have been himself a Jew. The story of the infancy is of a strongly Jewish cast; the sources of the remainder of the book are quite similar in this respect to the gospel of Mark, and are presumably of Jewish origin, though not so pronouncedly Jewish in character as the infancy story or as the gospel of Matthew. The references to affairs of the Roman empire, and the extension of the genealogical table, are suggestive of a man who was either not a Jew, or who was at least somewhat decidedly cosmopolitan in his feeling. He shows too much sympathy with the Jewish point of view to have been a gentile who repudiated Judaism, and too broad an outlook to have been a Jew who held a narrow Jewish view of the world and God's relation to it. He might be a Jew of cosmopolitan feeling, or a gentile proselyte to Judaism.

2. *His religious position.*—Of this there is no room to doubt. Like the writers of all our gospels, the third evangelist is a Christian in his belief. The subject of his book is Jesus Christ, the Son of God; and the things "which have been fulfilled among us," and concerning which he desires his readers to "know the certainty," are the deeds and teachings of Jesus. As respects the particular type of Christianity which he represented, it is evident that his sympathies would be with the Pauline rather than with the Judaistic party. Evidence of this will appear in connection with the consideration of the purpose of the book.

3. *Evidence concerning the identity of the author from outside the gospel.*—This is of three kinds:

a. That which is derived from the book of Acts, combined with the evident relation of the gospel and the Acts. That these two books are from the same author is so evident that it has been affirmed by critics of every school, and very rarely questioned.[9] To determine the authorship of Acts would then be to determine that of the third gospel. The former problem, however, is scarcely less difficult than the latter. In certain

[9] See, for example, PLUMMER, *Com. on Luke*, p. xi; HEADLAM, art. "Acts" in HASTINGS, *Dict. Bib.*, Vol. I, p. 29; SCHMIEDEL, art. "Acts" in *Encyc. Bib.*, Vol. I, p. 48; STANTON, in *Expositor*, May, 1893, pp. 336–50; FRIEDRICH, *Das Lukasevangelium und die Apostelgeschichte Werke desselben Verfassers*, Halle, 1890.

portions of Acts, known as the "we-sections" (16 : 10–40 ; 20 : 6—21 : 17 ; 27 : 1—28 : 16 or 31), the narrative is told in the first person, implying that it is from the pen of an eyewitness of the events. That this implication is in accordance with the facts, and that the author of these sections was in fact a companion of the apostle Paul on some of his missionary journeys, is one of the assured results of historical criticism. It is natural to suppose that the author of these we-sections is at the same time the author of the whole book, the absence of the first-person pronoun in the other portions of it reflecting the fact that he is here, in part at least, relating what he had learned from others. There is, moreover, considerable evidence for this opinion in the prevalence throughout the book of certain peculiarities of style, as well as in the very fact of the retention of the "we" in these sections themselves. Yet there is by no means the same agreement on this point as on the autoptic character of the we-sections, and a certain conclusion concerning the authorship of the gospel can be drawn from the relation of it to Acts only when the Acts problem itself is definitely settled.[10]

b. The ancient manuscripts of the gospel uniformly bear the title **Κατα Λουκαν**, or its equivalent.

c. From the earliest times at which ancient writers mention any author of our gospel they ascribe it to Luke. The following are some of these testimonies:

"For in the memoirs which I say were composed by his apostles and those who followed them, it is written that his sweat fell down like drops of blood, while he was praying and saying, 'Let this cup, if it be possible, pass from me'" (Luke 22 : 44). (JUSTIN MARTYR, *Dial. with Trypho*, chap. 103.) The mention of the blood-like sweat being found in Luke only of our gospels, the statement of Justin is naturally understood as ascribing the gospel to an apostle or one of the companions of the apostles.

[10] PLUMMER, *Com. on Luke*, p. xii, says, "It is perhaps no exaggeration to say that nothing in biblical criticism is more certain than this statement," viz., that the author of Acts (not simply of the "we-sections") was a companion of Paul. With this statement agree also LIGHTFOOT, art. "Acts" in SMITH, *Dict. Bib.*, 2d Eng. ed.; HEADLAM, art. "Acts" in HASTINGS, *Dict. Bib.*; RAMSAY, BLASS, and many others. On the other hand, MCGIFFERT, *Apostolic Age*, pp. 237 f., 433 f.; SCHMIEDEL, art. "Acts" in *Encyc. Bib.*, Vol. I; WENDT, *Kommentar über die Apostelgeschichte*, 8th ed., and JÜLICHER, *Einleitung in das Neue Testament*, p. 268, distinguish between the author of the "we-sections" and the author of the book.

IRENÆUS, naming the four gospels in the order in which they stand in modern versions, says: "Luke also, the companion of Paul, recorded in a book the gospel preached by him." (*Adv. Haer.*, iii, 1.)

"Thirdly, the gospel-book according to Luke. Luke the physician, after the ascension of Christ, when Paul had taken him as it were as a follower zealous of the right, wrote it in his own name, as is believed. The Lord, nevertheless, he had not himself seen in the flesh, and accordingly, going back as far as he could obtain information, he began his narrative with the birth of John." (*The Muratorian Fragment.*)

These testimonies, dating from the middle and end of the second century—the Muratorian fragment is perhaps from the beginning of the third century—show what was believed in the church at the earliest period from which we have definite testimony. There is nothing in the gospel itself to contradict this belief, except as concerns the statement of Irenæus with reference to the relation of Paul to this gospel. That Paul exerted some influence upon the mind of the evangelist, and even upon the gospel itself, need not be questioned,[11] but that Luke drew his material to any considerable extent from Paul is excluded alike by Luke's own preface, in which he names as the source of his information "those who from the beginning were eyewitnesses and ministers of the word"—a phrase which would not include Paul—and the internal evidence of the relation of the gospels to one another.

The Luke to whom tradition ascribed the gospel is without question the one named in the New Testament as a companion of Paul, and referred to in Philem., vs. 24; Col. 4:14; 2 Tim. 4:11. The second of these passages describes him as a physician, and the gospel itself yields some indication of having been written by one who was familiar with medical matters. (See HOBART, *Medical Language of Luke;* PLUMMER, *Com. on Luke*, pp. lxiii ff.) The same passage compared with vs. 11 implies that he was of gentile birth, and with this agree the internal indications of the gospel itself. (See above, p. 254.) If he was the author of the "we-passages" of the Acts, the journeys in which he

[11] Could the common text of Luke 22:19–21 be accepted as genuine, this would be an almost indubitable instance of dependence either of Luke upon Paul (1 Cor. 11:23–25) or of Paul upon Luke. But on this passage see WH, *New Testament in Greek*, Vol. II., App., pp. 63 f.

accompanied Paul gave him ample opportunity to meet and consult with those who were companions and ministers of Jesus. If there is any reason to doubt that he was in fact the author of our gospel, such reason is to be found, not in the gospel, but in the book of Acts. For our present purpose it is of more importance to observe that, whatever the name or personality of the evangelist, he was, according to the evidence of the gospel itself, substantially such a man as Luke; not a personal follower of Jesus, but one who had access to the testimony of the eyewitnesses of Jesus' life; a man of Jewish sympathies, but of cosmopolitan interests; a Christian whose affiliations were with the more liberal party in the early church.

III. THE READERS FOR WHOM THE BOOK WAS INTENDED.

Reference has already been made to the evidence in the preface to the gospel that it was written for Christian readers. Theophilus, to whom the book is addressed or dedicated, was probably a real person, but certainly also the representative of the class for whom especially the book was written. It is not probable either that the book was intended solely for his private reading, or that the other persons whom the author had in mind belonged to a distinctly different class from Theophilus. The only question, then, is whether the Christians for whom Luke wrote were predominantly Jews or gentiles. The name Theophilus, though suggesting gentile readers, would not be decisive, since so many Hebrews bore Greek names. But the content of the gospel leaves no room for doubt that the author has gentile readers especially in mind. There is a notable absence of Hebrew words, such as occur in Mark accompanied by an explanation, and in Matthew without explanation. There are a few geographical notes which suggest that the readers were not Palestinians (2 : 4; 8 : 26; 19 : 29). In a number of instances this gospel employs terms which would be intelligible to gentiles in place of Jewish terms used in parallel or similar passages in the other synoptic gospels.[12] The sermon of

[12] See, *e. g.*, 5 : 19, "through the tiles," in place of expressions in Matthew and Mark which suggest a thatch roof; ἐπιστάτης, 8 : 24 (Mark διδάσκαλος, Matthew κύριος); 5 : 5; 9 : 33, 49; 17 : 13; ῥαββεί never occurs in Luke; ἀληθῶς (9 : 27; 12 : 44;

Jesus in 6 : 20–49 conspicuously lacks that reference to the needs and point of view of the Jews which is so distinctly marked in the parallel discourse in Matt., chaps. 5, 6, 7. There are, as already noted (p. 251), but two references by the evangelist (as distinguished from Jesus and others whose words he records) to the fulfilment of Old Testament scripture, and both of these give evidence of being derived from the sources of the gospel. This author alone of the evangelists makes mention of the Roman emperor in whose reign the events recorded took place (3 : 1), and more explicitly than the others defines the political status of Palestine at the time. The familiarity with Jewish affairs which he assumes on the part of his readers, especially in chaps. 1, 2 (but observe his explanation in 2 : 23), at first sight suggests Jewish readers, but is in reality sufficiently explained by the fact that he wrote for Christians who had already heard the story of Jesus' life by word of mouth (1 : 4). It must, moreover, be remembered, as the epistles of Paul already clearly show, that even gentile Christians early acquired a knowledge of the Old Testament.

[*To be completed in the next number.*]

21 : 3) instead of ἀμήν, which Luke uses, but much less frequently than Matthew; νομικός (7 : 30; 10 : 25; 11 : 45, 46, 52; 14 : 3) instead of γραμματεύς, which Matthew and Mark usually employ. (See also MATHEWS, in BIBLICAL WORLD, May, 1895, pp. 340 f.; PLUMMER, *Com. on Luke*, p. xxxiv.)

THE PRINCIPLE OF ADAPTATION IN REVELATION.

By Rev. G. S. Rollins,
Davenport, Iowa.

Judaism, Christianity, and Mohammedanism have been called "positive religions" because they did not develop, acted upon by internal forces alone, operating silently from age to age, but were proclaimed by great religious leaders, who assumed to speak as the organs of divine authority, and departed from ancient faiths and traditions. Yet none of these three religions was in all respects new. Each was established on ground already occupied by older beliefs and usages. Each had to displace what it could not assimilate, and whether it rejected or absorbed the older cults, it had to reckon with these at every point, and assume a definite attitude toward them. Each of these positive religions had to take men as they were, and appeal to existing instincts and ideas. Therefore, to understand any one of these great systems, we need to know something of the faith which preceded. A clear interpretation of early Christianity requires familiarity with Judaism and Roman paganism. Recall how prominently the ideas of priesthood and sacrifice figure in the New Testament. For their explanation we are referred to Jewish worship. Here we meet the fact that sacrifice did not originate with the Jews, but reaches back to a remote past. Examination reveals the same fact regarding other features of Mosaism.

There are three distinct views concerning the origin of the Israelitish religion. The first is that it was an immediate revelation from God. Second, others hold it to be the product of human development. The third view considers that natural and revealed religion interpenetrated, so that the forms of revealed religion were affected by natural elements. The last view best accords with the facts as recent study discloses them. The influence of the Egyptian bondage, Canaanitish neighbors, and of the Assyrian conquests powerfully affected the Hebrew civilization

and religion, and we must reckon with these influences in any just estimate of Judaism. The explanation lies in the fact that all these peoples sprang from the same original stock. The Semitic races included the Arabs, Hebrews, Phœnicians, Aramæans, Babylonians, and Assyrians, who, in ancient times, occupied the Arabian peninsula together, with the fertile lands of Syria and Mesopotamia. This region was the birthplace of the three great positive religions above mentioned. Not only were these races allied by blood, but there was a high degree of similarity in political, social, and religious institutions. Investigation has established the fact that the original home of the Semitic tribes was not Mesopotamia, but Arabia. The religions of Assyria and the second Babylonian empire were of a comparatively late date, were syncretistic and civic, while that of the early Arabian tribes was simple, institutional, and traditional. The primitive cult, which chiefly consisted of simple rites, was preserved by the force of tradition. Now we find traces of these early Semitic rites and ideas in the Jewish economy evidently bearing the divine sanction. This brings us to an important inquiry: How shall we account for these heathen elements? If we admit their human origin, will this detract from the divine character and glory of the Old Testament revelation? Can we discover a principle which permitted and controlled the use of human elements in a system of revealed religion?

If we turn to the New Testament, we shall find that Jesus imparted truth to his disciples as they were able to receive and appropriate it. Further than this, we see that not all of the truth which the Savior taught was new to men. Foregleams of it we find in heathen thought. The Jewish dispensation as a preparation for Christianity had awakened expectations of the revelation which Jesus made. He used the messianic ideas as points of contact for his own teaching. He took men as he found them, and gradually unfolded in word and deed his revelation of the Father. Here, then, is a principle of adaptation to the limitations of men. We should naturally expect to find the same principle and method in the earlier stages of revelation. And since, in the Old Testament dispensation, the imperfect development

of the Jewish mind required that revelation be concrete in form, new ideas were taught through familiar institutions. God adapted truth to the minds of men as they were.. We find the law of adaptation running through the whole process of God's self-manifestation to the chosen people. Revelation then, as in Christ's day, came to set in order what men already knew, to fill out half-truths, completing the circle of truth, and to add new truth. The method, as suggested, was concrete. The law of adaptation provided for the use of the forms and rites of natural religion, as the vehicles of divine truth. Here, then, was a basis in human thought and practice for a special revelation. The point of divergence should be noted. While God used an existing institution of natural religion, he invariably gave it a new meaning. The new idea was divine and in contrast to the heathen conception. The old rite received a new and higher significance. If God could take a physical phenomenon like the rainbow and make it the symbol of an idea and a sign of his promise, why could he not adopt the institutions of natural religion, and, imparting to them new meanings and purposes, make them the instruments of religious progress? Modern scholarship is showing us that this is the method which God pursued. The study of the remains of the early Semites discloses many institutions familiar to us in the Old Testament, but which are older than Moses. A few examples may profitably illustrate the principle.

1. A comparison of the heathen and Jewish ideas of God reveals the toleration of anthropopathisms and anthropomorphisms common to the former. The ancient Semite found himself a member of a natural society, which included gods and men. Religion was a feature of this social system. The connection between gods and men was physical, and was described in the terms of human relationship. God and man were literally of the same stock. The god was ruler in state and leader in war. The Semitic god was not ubiquitous. Each clan, however small, had its tribal god, whose jurisdiction was confined to his own territory. He did not venture beyond his own bounds, and could not protect his followers if they did so. To change one's

nation meant to change one's gods. This was an experience to be avoided; therefore we can see what the call of Abram (Gen. 12:1) involved. To forsake his land and kindred was to forsake the gods of his land for new gods in a strange land. Further, the Semitic god was the owner of the land whereon his people dwelt. All living creatures belonged to him, and all changes of weather and seasons were attributed to his agency. These relationships were acknowledged in all religious rites. The Semitic god was not ethical. Since he was physically connected with man, he was affected by the same passions that rule his children. We find, then, these ideas included in the early heathen conception of God: (1) he was the physical progenitor of his people, and they belonged to him; (2) he was a local god; (3) he owned the land and all living creatures upon it; (4) he was sensuous.

Now, do we recognize similar notions of God among the early Israelites? We find a sensuous idea of God which is familiar to all. Feelings and acts are ascribed to God in the language of men. God "is angry," "is sorry," "repents;" he "speaks," he "fights;" and he "smells" the savory odors of sacrifice. The Jews were inclined to limit the operations of Jehovah to their own people. He was not supposed to be doing anything to other nations except when these clashed with Israel. Doubtless the Egyptian bondage and their idea of their election fostered this notion of national exclusiveness, which had its advantages in developing a national spirit and integrity. We see that the later prophets conceived God to be Lord of the whole earth. But in the early days the Semitic notion of a local deity was common. So also Jehovah is represented as the owner of Canaan, and his people are promised this inheritance so long as they are obedient and faithful. The average Israelite regarded Jehovah as the patron God of his nation. Naomi said to Ruth: "Thy sister-in-law has gone back to her people and her gods" (Ruth 1:15). David accused those who drove him from his country of compelling him to serve "strange gods.' In Judaism we find the idea of divine fatherhood, but dissociated from a physical basis. Man is created, not begotten. Sonship is of grace, not

of nature. "Israel is 'Jehovah's son,' but the creation refers to a series of gracious acts, by which they were shaped into a nation." This sonship was national, not individual. The development of the latter idea must wait for Christ. In addition to the spiritualization of the idea of fatherhood was the new ethical conception of God. Israel's God was holy. Even in setting forth this notion of God, new to the heathen mind, the transition was not too sharp. The word which described this characteristic was taken from evil associations and baptized with a new significance. The verb *qadhaš* means "set apart," and originally referred to persons separated unto immoral purposes. The new meaning of the word is "sanctify," "set apart to holy purposes." Henceforth God is *qedheš*, "holy."

Thus it becomes apparent that the transition from the heathen to the Hebrew conception of God was gradual. Sensuous ideas lingered. God might have corrected these by working a miracle in human thought, but there is no evidence of such a miracle. God accommodated his self-revelation to these imperfect notions, satisfied to introduce at fitting stages new ideas, attaching them to former conceptions. Hebrew history is a long series of acts by which God gradually led his people to a right apprehension of himself. At every advance there was some point of connection with human thought.

2. Take a second feature of Old Testament religion, the parallel of which is found in heathen practice — sacred times. The most widely recognized was the sacred seventh day. The origin of this day is difficult to account for outside the Bible. The institution is one of those evidences which point to a primeval revelation known to all men. Such a revelation may not be demonstrable apart from the Bible, but among extra-biblical races there are hints of it. The most ancient records preserve the sacred character of the number seven. Whence this idea? That seven is a divisor of twenty-eight, the number of days in the lunar month, is an unsatisfactory explanation, for it does not show why four might not have been chosen. More than this, seven as a divisor of time was not confined to the Semitic races, but was almost universally recognized. The biblical record makes

the sabbath a permanent divine institution from the beginning of human history. Here, then, was the basis in human thought for the fourth commandment. This provision embodied in written law what had been stamped upon human thought and observed in practice for an unknown period of time.

But among the Jews the day received a new character. With neighboring peoples the sacred day was a feast day. Among the primitive Semites, religion chiefly consisted of propitiatory feasts for the gods. Two new characteristics were added to the Jewish sabbath: it was to be a rest day and a holy day. The sabbath was lifted out of the heathen associations by being connected with God's work of creation. It was the special character of this day, rather than the day itself, which marked it as new. It is a good example of the principle under consideration.

3. The sacred place furnishes another case in point. The gods were supposed to have certain homes or haunts. Some dwelt in heaven, some on the earth, others in the underworld, and still others in the waters. Appropriate offerings were made to these various classes of divinities. Fire-offerings were made to heavenly deities because the homage of the worshiper was supposed to ascend in the smoke. Gifts for sea-gods were cast into the water. The earthly divinities were approached by offerings left at some spot where a god had made himself known. Because of such a vision, the place was sacred. The potentates of the underworld were placated by gifts of food left in caves. When men built houses for themselves, they thought it becoming to erect sanctuaries to God. The temple was built on a sacred spot, that is, a place where God had manifested himself. There are many striking parallels of this practice in the Old Testament. A theophany or a victory was a sufficient reason for building an altar or a memorial. Thus Saul builds an altar at the site of his victory over the Philistines. Samuel sets up a stone and calls it Ebenezer. Some of these became prominent places of worship. After Jacob's vision, he concluded that the spot was sacred and named it Bethel. This place continued to be a center of worship until the captivity. At many of these

shrines, as Shechem and Beersheba, heathen idolatry coexisted with Jewish sacrifice. The mingling which ensued was a continual menace to Israel and constituted a fertile theme of prophetic preaching.

It is seen that worship in sacred places was not peculiar to Israel, but common to all the Semitic tribes. The idea was most fully exemplified in the centralization of worship in Jerusalem, which thereafter was the holy city. The recognition of sacred places was another clear case of divine accommodation to human conception. But here, as elsewhere, there was a new idea, namely, the supremacy and unity of God. God would not share his worship with another. The sacrifice on the high places in which there was an attempt to mingle the worship of Jehovah and Baal was repugnant to God, and, therefore, sternly rebuked by the prophets. Israel's God was one Lord, and would not divide his glory with heathen false gods.

4. The choice of Abraham in founding a nation and a religion was another condescension to human conceptions. Semitic religion, as we have seen, was associated with kinship. A god became connected with a certain family which developed into a clan. God entered into covenant with Abraham, promising certain blessings to him and his posterity. These privileges included the multiplication of the patriarch's offspring until they should become a great nation. The point of divergence from Semitic thought lay in the rejection of physical connection between Abraham and Jehovah, and in the expansion of the clannish idea. God told Abraham that in him and his seed all the families of earth should be blessed.

5. Circumcision was another human institution. Little is known of it save that it was very ancient and was widely practiced. There may have been hygienic reasons for the custom, yet it was chiefly a civic rite, and usually performed at the age of citizenship. Apparently it had no religious significance. Now God took this rite, set it back to infancy, and made it the sign of the covenant between himself and his chosen people. Here circumcision had not only a civic, but also a religious, significance. It was the mark of a citizen of the Hebrew theocracy.

6. So of the tithe. It was an old heathen tax imposed to maintain royal dignity. In most instances it was a heavy burden. The Lord prescribed the tenth for his people. It was devoted to the support of the temple and priesthood. This so far is in imitation of worldly sovereigns. The temple represented Jehovah's court. A new content was given to the idea of this tax. It was a recognition of God's ownership of all. Further, prosperity was promised to all who should be faithful in its observance. With the Jew it was preëminently a religious obligation calculated to enliven the sense of dependence upon God, and the necessity of acknowledging his sovereignty over them and the land.

7. Covenant-making was common among all early races, and exists to this day among many savage tribes. The original idea of the covenant was the establishment of fellowship between the parties to the compact. The ceremony varied. Sometimes it was the mingling of the blood of both parties in the veins of each, while some of the blood was sprinkled upon an altar, making the gods a party to the transaction. Again the act of eating together was sufficient to secure temporary fealty. So Abraham and the angel ate together (Gen. 18:8). Or the agreement might be sealed by the contracting parties passing between the divided parts of a slain animal. This is evidently what is meant in Gen. 15:10. The most common method was that of sprinkling the blood of a sacred animal upon both parties. The Old Testament parallel here is peculiarly close. When the covenant was ratified at Sinai, the blood was sprinkled upon the people and upon the altar, which represented God (Exod. 24:6–8). But with the form the parallel ends. Between God and Israel the covenant meant more than good-will. It required from the Israelites obedience to a law which revealed a holy God. This obedience had for its aim a holy people. This conception of a holy God and a holy nation was new.

8. No more conspicuous illustration of divine accommodation can be found than that of the Jewish sacrificial system. "Sacrifice has its source in human need. It is as ancient and as extensive as the race." The Semites had everything connected

with sacrificial worship—altar, sacrifice, and priest. The altar was a rough stone, or a pile of stones. The blood of the victim was sprinkled upon the altar. Observe the Old Testament examples. The existence of a separate body of persons as priests was an early characteristic of religion. So it was in Israel. Among early peoples the aim of sacrifice was the establishment of good fellowship between God and man. The propitiatory element was uppermost; hence the sacrificial ceremony was a feast. The god was supposed to participate. The choicest portions of the flesh and the blood were reserved for him. The blood was regarded as the life of the victim. The sacred animals included the ox, the sheep, and the goat, probably because they constituted almost the sole possessions of early pastoral peoples. Firstlings were regarded as the most valuable of animal offerings, because the blood of the parents was popularly supposed to flow purest in them. Human sacrifice was not uncommon, and was the most precious of all. It was familiar to Abraham, and, when enjoined upon him, the trial of his faith lay not in being required to offer the "fruit of his body," but in giving up his only son, in whom centered all his hopes.

It seems plain that the Israelites retained in their sacrificial rites much that was common to other early peoples. But God lifted the whole system to a higher plane. He gave to the ceremonies a new content. The heathen sacrifices lacked the essentially religious elements. They knew nothing of the Old Testament conception of the holiness of God. The expiatory meaning of sacrifice, so prominent in the Jewish system, was absent from earlier thought. The ideas of sin and atonement were peculiarly Hebrew. Jewish sacrifice was an educator in the ideas of divine holiness and human sin. Moreover, Mosaic sacrifice had a forward look. Gradually it revealed the deep sinfulness of man's nature, and the need of a sacrifice more effectual than the "blood of bulls and goats and the ashes of heifers." This God promised, and the faithful turned from the futility of ceremonialism to the all-sufficient sacrifice of the future.

9. We must not close this list of illustrations of the divine method of revelation without some reference to the conception

of the kingdom of God. This idea also had a basis in human thought. There were several notions which served as points of contact to which to attach the idea of a holy society under the rule of God. There was the idea of society with mutual duties, and the notion of the divine headship of the nation. God was ruler, commander, and judge. It is quite probable that many Israelites did not wholly escape the sensuous ideas of God entertained by their heathen neighbors. Very likely a large proportion of Israel regarded Jehovah in much the same way that Sennacherib looked upon Asshur—as a mighty ruler in peace, and chieftain in war. The constitutional basis for the kingdom of God was the covenant with Abraham, while the material beginning was the family of that patriarch. Revelation laid hold upon prevailing conceptions of kingship and empire. God as the source of power was an indispensable idea. There was a distinct difference between heathen thought at this point and the idea of revelation. The latter rejects the notion of physical connection between God the ruler and his people. The absoluteness of the divine government, even though administered through judges, was in accord with current ideas of kingship. But a new conception was made prominent; Israel's King was holy, and required holiness of his people. The transition from judges to kings under Samuel seems at first sight to have been a retrogression, but is best accounted for on the principle before us: that of divine accommodation to human ignorance and weakness. The great world-powers of Assyria and Egypt naturally created a strong impression of the advantages under such forms of government. The evil effects of this departure from the ideal of a direct rule of God were in part overcome by making the king immediately responsible to God, and by connecting national prosperity or adversity with the moral character of the king. It was discovered that Israel's king must be holy. The ideal king was David. The belief that they were a peculiar people, chosen by a holy God, gradually developed the conception in the prophetic mind of a holy society in which the will of God should be supreme. One purpose of Israelitish history was to evolve this ideal and reveal the utter hopelessness of realizing it

through merely human leaders and governments. Finally the prophets abandoned the hope of attaining the perfect rule of God under earthly kings, and looked to the future, when the Prince of Peace should arise and bless the whole earth with his righteous reign. It is interesting to trace through the Old Testament record the slow but sure approach to the messianic ideal. We mark the temporary use, but gradual elimination, of human elements. These served as points of contact for the revelation, but the impartation of a new and higher principle always led to the ultimate abandonment of a mere external, when its spiritual goal was reached, just as the chrysalis abandons the cocoon when it has reached the butterfly stage.

Obvious limitations forbid multiplication of examples, but enough have been suggested to indicate a permanent, beneficent principle of action in God's revelation of himself and of man's condition and destiny. There was, and is, an accommodation to human conditions and capacities. Revelation was neither abrupt nor rapid. It is seen that such divine condescension was necessitated by human ignorance. Truth presented in the abstract is rarely fully apprehended. To secure immediate appropriation of truth so given would require a miracle in human thought. The biblical miracles are few in number, and in all of them attention is chiefly directed to the thought they contain. A revelation imparted wholly, or principally, through miracles would always be open to suspicion, because so largely supernatural. God's way is partly natural. His revelation is accommodative and progressive. He does not invade the human personality and impose upon it a system of abstract truth. Rather does he adapt himself to his creature, seeking some basis in existing thought as a point of attachment for new truth. He uses concrete institutions as a medium of advanced thought. Jesus evidently followed the same plan. Where no sacrifice of essential principles was involved, he yielded to current ideas and practices. He observed Jewish forms of worship, at the same time pointing to the ideal which is independent of rites and places. He frequently used the apocalyptic language of his day, although he conveyed truth the spiritual import of

which could not be confined within the accepted literal interpretation of such symbolism. Many literalists today are stumbling over this figurative language, failing to discern its spiritual content, and overlooking the fact that the use of such expressions was an accommodation on Christ's part. From the constitution of the human mind, this must always be the wisest method of imparting truth. The iconoclast never succeeds because he goes too fast. Our missionaries conform to the divine method. They seek a point of contact for Christian thought, by using heathen ideas as far as practicable. The gospel is conciliatory in its approach. Paul's address to the Athenians begins with a consummate example of Christian apologetic (Acts 17 : 23 ; R. V. marg.).

We may fittingly close with a few of the inferences deducible from this discussion:

1. This principle of accommodation in revelation enables us to account for the human elements of the Old Testament language and religion. We are no longer confused at finding institutions which were common among the heathen sanctioned, even used, by God. They are the vehicles of new thought.

2. This principle explains and emphasizes the gradualness of revelation. There was a slow unfolding of divine truth, which was mediated through familiar institutions and forms of speech. These instrumentalities were cast aside when the truth which they conveyed was received. We are still, and probably always shall be, somewhat dependent upon external forms as aids to devotion and the apprehension of truth. We still argue the merits of Gerizim and Jerusalem, gowns and rubrics, while God patiently waits for us to realize our fellowship with him independently of forms and places.

3. The recognition of this principle of condescension does not detract from the divine character of the revelation. The truth is no less divine because imparted gradually and in a way to make it accessible. Indeed, God's manifestation has chiefly been made through human beings and institutions. It is necessarily so. The truth is more readily recognized and apprehended when thus presented. The incarnation is the most

eminent example of this method. Christ was the visible expression of God. "He that hath seen me hath seen the Father." God spoke to his ancient people through altar and sacrifice, and from the mercy seat. To us he speaks through his Son. "God was in Christ." Though, from the necessities of the case, God was "*veiled* in (by) the flesh," yet God was also "*manifested* in the flesh.'

AN OLIVE TREE

OCCUPATIONS AND INDUSTRIES IN BIBLE LANDS. II.

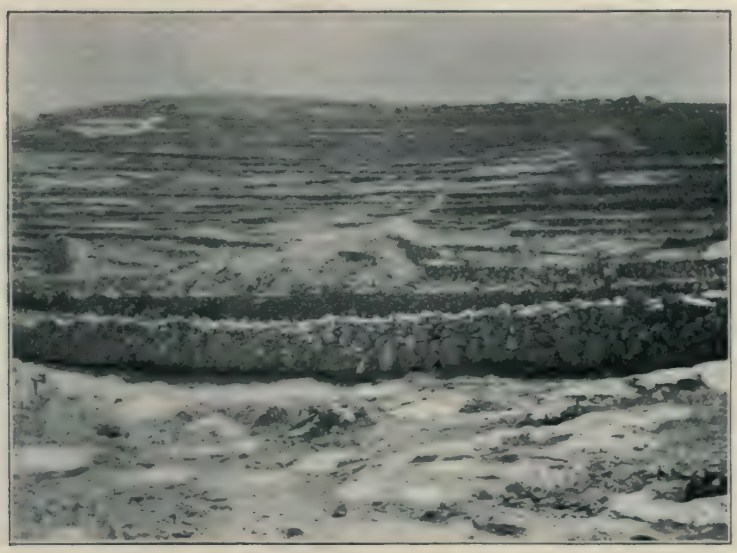
By Dr. E. W. G. Masterman, F.R.C.S., F.R.G.S.,
Jerusalem, Syria.

A prominent eastern figure around whom gathers numberless references is the *watchman*. The watchman is a much more necessary and important figure in the East than with us. If property is to be secure, it is always necessary to engage a watchman. When the traveler reaches a village, however many may be his retinue of servants and muleteers, he *must* engage one or more of the villagers to be watchman. Only by doing this can he secure in any way the protection of the *sheikh* of the village. It, of course, often amounts to "setting a thief to catch a thief," or, if you will, paying a small sum to prevent being robbed of a larger; but without that robbing is almost sure and detection of the robber practically impossible. It is the same with other property. Houses cannot be locked up as in more civilized lands; thieves can come over the roofs or "dig through" the walls. The most trusted guardians of property in Jerusalem are the black Soudanese known as the *Takruri*—the race from which Gordon made his finest soldiers. They were not long ago all slaves, and are of course followers of the prophet. Practically

A TURKISH SOLDIER

speaking, a watchman must be a Moslem, as the word of any other man will not be accepted in evidence in case of a Mahommedan robber being brought to justice.

Then at the time of harvest all fruit must be watched; in the vineyards, fig and apricot groves, and orange and melon gardens



VINEYARDS AND WATCHTOWERS

watchmen are stationed night and day to watch from some prominent point for thieves. In vineyards it is common for small rough towers[20] of stone, or booths raised on posts, to be built to lift the watchman to a sufficient height to keep the whole ground in view; in other cases simple "booths"[21] are made on a high part of the ground. In these latter whole families will at times take up their abode to protect their family property. Night watchmen on towers will call to each other across the valleys to keep each other awake and to ask how the night is progressing,[22] just as in the cities the street watchmen[23] in the bazaars whistle the one to the other at stated times to keep a check on one another's attentiveness.

[20] Matt. 21 : 33.

[21] Job 27 : 18; Isa. 1 : 8.

[22] Isa. 21 : 11, 12.

[23] Cant. 3 : 3; 5 : 7.

At the harvest seasons it is fairly safe to go unescorted about the country at night, because every threshing-floor, every vineyard, and every fruit garden has its wakeful inhabitant[24] on the *qui vive* for any alarm.

The position of *servants* is, of course, in some respects much changed from both Old Testament and New Testament times, through the dwindling of slavery. Slaves, usually black women, are still kept by wealthy Moslems, but their position is altogether different from that of the slaves of ancient times. Slavery, as we read of it with its horrible cruelty in Africa, does not exist in the Holy Land. Servants there are, of course, in many forms. There are people of very respectable family, though of reduced circumstances, who perform various household duties for no definite wages, but in return for board and lodging and occasional presents. To such a position may the prodigal son[25] have thought of returning. Many of the higher dependents of the wealthy are of this kind; they are perhaps poor relatives, and are treated almost as equals. Others there are who take service with regular wages, but among the middle classes their position is often almost like a member of the family, and their duties over they will slip into a back seat to enjoy music or any such entertainment as is going on. They are quick, however, to observe any nod or motion of the hand from their master or mistress,[26] and when out of the room they are commonly summoned by clapping. A man's position is, of course, largely judged by the number and character of the servants he keeps. Consuls in the East always have to engage Turkish soldier-servants, who walk about with them wherever they go, and by their gorgeous uniforms and fantastic swords impress all they meet with the greatness of their master. On great occasions these consuls send their *cavasses* to represent them. Thus at a wedding in Jerusalem I have seen twenty-three *cavasses* marching in front of the bride's carriage—an honor which the bridegroom had to pay for afterward at the rate of a dollar and a half to each.

The mode of treating a master in the East is, to his face at any rate, much more deferential than with us. Servants, of

[24] Cant. 1:6; 8:11, 13. [25] Luke 15:19. [26] 2 Kings 2:12; 13:14.

course, will rise and bow to their master when he enters, and will salute after receiving his orders. *Ya abbe* "my father"[27] is one of the commonest modes of address to a master, as a servant, or one putting himself in the humble position of a servant, will call himself *ibn-ak* "thy son."[28] The term is used quite regardless of the ages of the people; old people, old enough to be my grandparents, have often addressed me as *Ya abbe*. Another common expression is *Ya siede* "Oh Lord;"[29] it is the commonest mode of addressing a master, as we might say "Sir." How many passages in the Bible that seem so unlike our ordinary life have the sound of everyday realistic life, when we remember these are the natural modes of respectful address!

A CAVASSE

Another mode of speaking in the East which seems unnatural in the West is the metaphorical and parabolical as contrasted with the direct style of speech. And yet it is in common use today. Proverbs—really of the kind of short parables—are in constant use, and passing through the streets one who keeps his ear open will find every few sentences involving a proverb. Thus the teaching of our Lord was the form which probably alone could have appealed to the common people. Abstract ideas do not take ready root, but a story is eagerly listened to and remembered. The love of eastern peoples for stories is well known, and a group gathered round a professional story-teller will listen for hours while the long-drawn-out narration is told to the delighted audience. They will expect to hear discussed in full every detail of dress and every dish served at the table of their heroes. May it not

[27] Ps. 123: 2. [28] 2 Kings 8: 9. [29] 2 Kings 8: 12; Matt. 18: 26.

have been that in the actual delivery many of the parables of our Lord were much more full, and that we have but the summary? Our Lord often taught long hours, and it is in the parables that we have much of his teaching preserved; it may be that the people were delighted[30] to hear these homely

TRAVELERS IN CAMP IN PALESTINE

stories told in all the fulness and minutiæ which would hold entranced an oriental audience today.

Universal, too, is another habit contrary to our ideas, involving hyperbolical or, as we should say, exaggerated language. No ordinary man will describe things exactly as they occur, and even a foreigner residing in the country must instinctively come to speak in a stronger way than he would ordinarily, or he will fail to impress his audience. We must remember that what is exaggeration to us is *not* such to them, and what we say is in their minds distorted to the extent of the exaggeration they

[30] Mark 12:37.

imagine we *must* put in. If we say the streets of our cities are 100 feet wide, they will think we actually mean little more than their narrow streets; but if we tell them we can put twenty of their streets side by side to make the width of our street, they may very probably form a correct conception of what we mean.

BEGGARS IN PALESTINE

The Bible, as an eastern book, is full of such expressions.[31] To easterns, Acts 2 : 19, 20, as applied to Pentecost, and Matt. 24 : 29 (compare 5 : 34), as applied to the terrors of the time of the taking of Jerusalem, would present no difficulties. We create difficulties by trying to read eastern language through clouded western spectacles.

The professional *beggar* I have referred to before; but two classes of beggars of whom we hear much deserve some notice, viz., blind men and lepers. Both of these classes seem today

[31] Note, for example, Luke 9 : 58; 14 : 26, 33; 18 : 25.

to hold very much the position they did during the time of our Lord's ministry.

Blindness is, as is well known, common in the East. Much of it is due to neglected cases of "Egyptian ophthalmia" (*Trachoma*), but more to a disease called *Glaucoma*, and a few to cataract. When a man or woman gets blind there is little, if anything, left for him to do but to take to begging, and at the outsides of towns and villages, and at the entrances of churches and great houses where many are coming and going, a crowd of these poor folks will commonly be found holding out their hands and crying for a dole. With these will be associated the lame and the paralyzed, all exhibiting as much as possible their respective diseased parts.[32] The sights are often repulsive in the extreme. Western medical science can often make the "blind to see" and the "lame to walk," but for the lepers, sad to say, so far no remedy has been found; and in Palestine, in particular, these poor wretches show little patience in the efforts made to "cleanse" them.

Whether the leprosy of today has any relation to that described in the Levitical law[33] is exceedingly doubtful. A careful study of the symptoms described then with the cases today makes it, to my mind, very unlikely. Probably the "leprosy" of Moses was designed to include a great number of skin diseases, which were either all infectious or so like infectious diseases that they could not be distinguished by the elementary medical science of those days. It certainly seems to have been curable, which leprosy today is not. But whatever may have been the condition of lepers in those early days and in New Testament times, the leprosy, which from crusading times down to the present has been known in Palestine, as well as in many other parts of the world, is one of the most loathsome and pitiable diseases known. A man who can look at a group of poor lepers sitting outside the walls of Jerusalem and be unmoved to pity must indeed be callous. The larger number of lepers in the country are gathered at Jerusalem, where they have a number of houses in the village of *Silwan* (Siloam) assigned to them.

[32] Luke 16:20. [33] Lev., chap. 11.

They are fairly well off, as they receive considerable alms from the pilgrims, especially the Russian peasants, who come to Jerusalem. The Moravians have built outside the city a small leper hospital (to accommodate about thirty), called "Jesu Help" house. Here a number of these poor wretches have received

THE LEPER RESERVE AT SILWAN

Christian kindness and instruction. The other colonies of lepers are at Ramleh, Nablus, and Damascus; from twenty to thirty at each place. Altogether there are about 120 to 140 lepers in the country. All of them have special isolated buildings assigned to them by the government; they live in their colonies, but freely walk about in public places. The traveler in the bazaars of Jerusalem or Damascus will frequently see the eyes of a leper looking out from among the shawls and bandages which he has flung about his face to hide his condition. The village *sheikhs* are often very quick to detect signs of incipient leprosy and to

send the victims out of the village to live an outcast life in one of the colonies. Children of lepers, if kept apart from their parents, by no means always contract the disease; but, if they are not separated, they usually do so in time. Although all manner of treatment has been tried all over the world—and

A GROUP OF LEPERS

also at the Moravian hospital—no cure for a pronounced case has as yet proved successful.

Before leaving the subject of the diseases of the country I may mention that the "fevers" mentioned in the gospels and Acts, and the "bloody flux"[34] or dysentery, are still common in the country. Fevers were divided by the medical science of Luke's time into "great" and "lesser," and we think that in his words "a great fever"[35] we trace the hand and learning of the "beloved physician."[36]

In the treatment of disease in general there is little but ignorance and superstition, except where some ideas of western science have penetrated. In the towns fully qualified doctors, either foreign or native—many of the latter trained at the American Protestant College at Beirut—are fairly plentiful.

[34] Acts 28 : 8. [35] Luke 4 : 38. [36] Col. 4 : 14.

The more ignorant, however, are very ready to go back to their old traditional ways of treatment. Bleeding is used extensively, and often with most harmful results. Two western teachings are almost universally recognized—the use of quinine and vaccination. Charms are often used; many of these are little rolls of

PROFESSIONAL HIRED MOURNERS

paper covered with extracts of the Koran intersprinkled with hieroglyphic signs. Moslem *sheikhs* manufacture them, and I have frequently known even Jews to use them. A charm for a headache must be bound round the head, and so on. The actual cautery is very much used both for wounds and as a counter-irritant. Blisters and setons (formed often by placing a pea in a wound and binding it there in position) are of everyday occurrence for surgical affections. Sick people are seldom left to quiet and rest, but their bedroom is crowded with talking friends who smoke and drink coffee in their presence all day

long. Among the true easterns, for example the Syrian Jews, the moment the patient is considered dead the room is given over to the frantic cries of the mourners. Members of an alien faith are hastily thrust away, and the distracted cries of the friends resound from court to court to announce another death. During an epidemic, for example of cholera, it is a weird thing to hear the crying break out around you in house after house from night to night. The professional mourners, mostly women, make themselves look nearly crazy by disordering and pulling at their hair, tearing open their shirts, beating and tearing at their breasts, and howling. "The mourners go about the streets."[37]

[37] Eccles. 12 : 5.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VII—(*continued*).

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXIV.

DISCOURSES IN PEREA (CONTINUED).

§ 100. **Discourse at a chief Pharisee's table.**	**Luke 14 : 1–24.**
§ 101. **Discourse on counting the cost.**	**Luke 14 : 25–35.**
§ 102. **Three parables of grace.**	**Luke, chap. 15.**
§ 103. **Two parables of warning.**	**Luke, chap. 16.**
§ 104. **Concerning forgiveness and faith.**	**Luke 17 : 1–10.**

¶ 236. **Notes on § 100, Luke 14 : 1–24.**—Vs. 1. It is impossible to say just when this incident occurred, but it must have been before Jesus had completely broken with the hierarchy and scribes. "On a sabbath": The Jews often feasted on the sabbath. "Watching him": probably with suspicion as well as curiosity. Vs. 4. The Pharisees did not allow unnecessary healing on the sabbath; *i. e.*, of those cases which could safely be postponed until the next day. Apparently they were ashamed to air their heartlessness, or too morbidly conscientious to say it was lawful thus to break the sabbath. Vs. 5. Jesus here makes use of his favorite method of attack upon pharisaic pedantry, the appeal to the exceptions made by the rabbis themselves. *Cf.* Luke 13 : 15. Vss. 7–11 are best understood by a reference to the habits of the Jews at elaborate feasts, to which an entire village might be invited. The guests were assigned seats in accordance with their social importance, the most honored being within the house on the raised platform, and the others being given places in the house and the court, the beggars and the dogs disputing over the fragments in the streets. Unless especially conducted by the host, each guest would take his place according to his own estimate of his importance in the social

scale. Jesus uses this social custom as an illustration of the advantages accruing to the man of small pretensions. Vs. 11 states the moral principle the social custom illustrated. Vss. 12–14 contain advice for hosts. Here, as in so many of the sayings of Jesus, we must make allowance for the form of the statement. Jesus is not condemning family meals or dinner parties composed of one's friends, but is rather teaching that hospitality should not become a means of selfish advancement and should be extended to those upon whose repayment one cannot count. Vs. 14, "the resurrection of the just": *i. e.*, in the completed messianic kingdom.

Vss. 15–24 contain a parable suggested by the complacent remark of vs. 15. Jesus apparently saw that the speaker judged that the Jews would unquestionably have a share in the "great feast" of the kingdom. The parable was intended to show that no people had a monopoly of the divine favor. On the general principle of interpreting the parable see ¶ 146. It is customary among the Arabs to send out two invitations to a great feast, one several days before the event and one on the morning of the appointed day. If the guest disregards the second invitation, it is interpreted as a deadly insult. The excuses pleaded in the parable would not be accepted as sufficient. The elements of the parable are easily identified: the feast is the kingdom and the host is God; "those that were bidden" are the Jews; those in the streets, the despised people; those out in the lanes and hedges, the even more despised gentiles. The teaching, therefore, is clear: the religious party of the Jews who would naturally have been expected to enter the kingdom had despised it, and their places were to be filled by the despised masses and the gentiles. The lesson is as much needed today as in the time of Jesus.

¶ 237. **Notes on § 101, Luke 14:25–35.**—The illustrations of Jesus here contained were intended to prevent the multitudes' taking him as the Christ of their mistaken hopes. As such he would have been expected to give them only pleasures. The kingdom of God, Jesus tries to get them to see, involved sacrifice, and no man should undertake to join it unless he was ready to endure suffering. His words, therefore, are a plea for calm forethought on the part of any person who is considering really becoming his disciple.

¶ 238. **Notes on § 102, Luke 15:1–32.**—The three parables contained in this chapter have one teaching in common: God rejoices at the repentance of any man, be he never so humble or depraved. The occasion of the teaching is given by Luke in vss. 1, 2. To appreciate

the attitude of the Pharisees, see John 7 : 49. The elements to be noted in each parable are: (1) something apparently of little value is lost, (2) is found, and (3) its recovery is a source of joy. Vss. 3–7. Note the comparatively little worth of one sheep in a flock of a hundred, the effort made for its recovery, the celebration at its rescue, and the analogy drawn by Jesus. Vss. 8–10. Note the same points as regards the coin. This parable becomes a little more intelligible when one recalls the windowless houses of the masses in Christ's time, and the habit of poor women to wear their little fortunes strung about their necks. Vss. 11–32 contain perhaps the most perfect parable spoken by Jesus. But it is a parable, and is not to be treated in any other way than the other two. It, like them, is concerned with the joy caused by the recovery of that which has been lost. It cannot be safely used to illustrate more than the same inestimable teaching as to God already given in vss. 7 and 10. But, at the same time, it is far more eloquent than either of the other two parables. It is a son that was lost, a father that rejoiced. Vs. 12, "Give me the substance," etc.: It was customary for an aging father to divide his property among his sons before his death. The younger son was, therefore, asking only that the act be anticipated in his case. He would have received one-third of the estate. Vs. 16, "husks": the horn-shaped pods of the carob tree. That he should come to this calling and this food shows the depth of the son's misery. Vs. 17, "came to himself": the father could not find him, for he was lost, but the son, unlike the sheep or coin, could find himself. Note the consistency of the portrait: the very physical craving that had led him through extravagance into misery now leads him toward home. Vs. 20. The father's impulsive forgiveness and (vs. 23) joy mark the culmination of the parable. Vss. 25–32, with their striking portrait of a selfish, Pharisee-like man's inability to think of anyone but himself or see anything but the dark past of his brother, only make the father's love and gladness over the recovered son the more attractive. And God loves like the father.

¶ 239. **Notes on § 103, Luke 16 : 1–31.**—Both of the parables in this passage are concerned with the right use of wealth (*cf.* especially vs. 14). The "parable of the unjust steward" enforces the power of wealth to make friends. The illustration chosen is that of the agent of a landed proprietor who is about to be discharged for dishonest practices. Vs. 6, "thy bond," probably better "lease": in which the amount stipulated was evidently paid in kind. Vs. 6, "hundred measures" (or *baths*): perhaps 875 gallons, worth $50. Vs. 7, "hundred

measures" (or *cors*): about 1,000 bushels. By thus reducing the rent the agent was naturally recognized as having a share in the gain accruing to the tenant (vs. 4). Vs. 8, "his lord commended the unjust steward": In the original "his" is "the," and it is held by some that "lord" refers to Jesus. In any case, the commendation does not make the man's action honest, but simply calls attention to the fact that the agent had used property to gain friends. Vs. 9. This power Jesus says should be used by his disciples, but not for low, selfish ends ("eternal tabernacles") or by dishonest means. The last point is enforced strongly in vss. 10–13, in which Jesus, by way of correcting any possible misunderstanding of his illustration, shows that the use of wealth is an indication of character, and that in all events it must be so used that by its aid one may the better serve God (vs. 13). Wealth, like prudence (vs. 8), is to be at the service of the king.

Vss. 14–18 are a collection of sayings of Jesus not altogether connected in thought. Note the contempt shown by the Pharisees for the teaching of Jesus as to the right use of wealth, and his terrible accusation of wilful hypocrisy (vss. 14, 15). On vs. 16 see ¶ 132.

Vss. 19–31. In this parable Jesus teaches the penalty of a selfish use of wealth. The rich man has not the prudence of the dishonest agent, for he does not use his wealth to make friends even by charity. The parable is intended to set forth the certain punishment of such a man, but its details are, of course — just because it is a parable — not to be taken literally. Vs. 19 portrays the luxurious selfishness of the rich man, and vss. 20, 21, the miserable beggary of Lazarus. Vs. 23, "Hades": generally the abode of the dead. At this point begins the use of current Jewish eschatological terms. Vs. 25 contains one of the chief elements in the story, vss. 27–31 its application to the people. The teaching is clear: Moses and the prophets alike taught the duty of caring for the poor. If the Jews did not follow such teachers, their case was hopeless. Nothing could lead them to more generous action — not even a man sent back from death. Thus does Jesus answer the scoffings of vs. 14. Wealth selfishly used brings not only misery in this world to those who are poor, but misery in the next to its owners.

¶ 240. **Notes on § 104, Luke 17: 1–10.**— Jesus here insists on two great elements of his teaching: the sin of making the moral life harder for others (*cf.* Matt. 18: 6, 7; Mark 9: 42) and the duty of forgiveness. Vs. 3, however, makes it plain that Jesus does not intend that the most forgiving person shall blind himself to the fact of sin. Vs. 4. The teaching is even more strongly put in Matt. 18: 21, 22. In vss. 5–10

are contrasted two opposing conceptions of religion. In vss. 5, 6 is that of Jesus himself, faith; and in vss. 7–10 there is that of the Pharisees, fulfilment of commands. Neither teaching is given in a form which it would be impossible to misinterpret, but when once allowance has been made for the pedagogical exaggeration of statement, this great truth appears: to live the ideal life taught by Jesus, one needs to have within oneself an active principle which will prompt to deeds, rather than to submit to a lawgiver who will enforce the precise rule of the hour. In the man of faith there is a power which is immeasurable; for the man of mere obedience, ability simply to perform tasks.

¶ 241. **Questions and Suggestions for Study.**—(1)* What was the objection of the Pharisees to Jesus' healing a man on the sabbath? (2)* How does Jesus justify his act of mercy? (3)* What virtue does Jesus enforce by his words about finding one's seat at a dinner? (4) Should one be humble for the sake of being humble? (5)* What does Jesus teach about the real nature of hospitality? (6)* What parable does Jesus use to teach concerning those who will not, and those who will, become members of the kingdom of God?

(7)* How does Jesus enforce the need of counting the cost of becoming his follower? (8) What is the relation of self-sacrifice to love?

(9)* What truth do the three parables of Luke, chap. 15, teach? (10)* What different aspects of this truth does each parable illustrate? (11) Compare the attitude of the Pharisees with that of the elder brother. (12) Recall other sayings of Jesus in which God's love is taught. (13)* Give the parable of the dishonest steward and point out the one truth that it illustrates. (14)* How does Jesus guard the parable from being interpreted as commending dishonesty? (15)* What was the attitude of the Pharisees toward the teaching of Jesus as to the right use of wealth? (16)* How does Jesus illustrate the misery that comes from a selfish use of wealth?

¶ 242. **Constructive Work.**—Let the pupil write chap. xxiv of his "Life of Christ," especially considering the teaching of Jesus upon

the conditions of becoming a member of the kingdom of God, and the right use of wealth.

¶ 243. **Supplementary Topics for Study.**

1. The laws of inheritance among the Jews.

See HASTINGS, *Dictionary of the Bible*, article "Heir;" also SIMCOX, *Expositor*, Third Series, Vol. X, pp. 122–36.

2. The teaching of Jesus as to wealth.

MATHEWS, *Social Teaching of Jesus*, chap. 6; PEABODY, *New World*, June, 1900.

3. The dangers to which religious people are exposed as illustrated by references to the Pharisees in this chapter.

CHAPTER XXV.

THE RAISING OF LAZARUS, AND ITS EFFECT ON THE JEWS.

§ 105. The raising of Lazarus. John 11 : 1–46.
§ 106. The withdrawal to Ephraim. John 11 : 47–54.

¶ 244. **Notes on § 105, John 11 : 1–46.**—The narrative of the raising of Lazarus falls into four parts: (*a*) the message to Jesus and the conversation of Jesus with his disciples, vss. 1–16; (*b*) the conversation between Jesus and the two sisters, vss. 17–37; (*c*) Lazarus called forth from the tomb, vss. 38–44; (*d*) the effect on the Jews, vss. 45, 46.

Vs. 1, "Bethany": a village on the eastern slope of the Mount of Olives, now known as El 'Azarîyeh, and, as vs. 18 says, fifteen furlongs, a little less than two miles, from Jerusalem. See more fully in notes on §§ 118, 119. Vs. 2 refers to the event of John 12 : 1–3. The most noteworthy element of this part of the narrative is Jesus' expression of confidence that he could be in no real danger while he was in the path of duty (vss. 8–10). The "twelve hours in the day" are the symbol of a man's appointed time of work, during which his path of duty is plain before him. While they last he need not stumble. It is only when he undertakes to go forward with no light of conviction on his path — in other words, turns aside from the path of duty — that real danger begins.

Vss. 4–7 and 15 raise the difficult question why Jesus, when he had heard of Lazarus' sickness, tarried still two days where he was. Was it that he might arrive after the death of Lazarus, or, if (as vss. 6, 17 suggest) he were already dead, that there might be no possible doubt of the fact, and so the glory of God might be more manifest (vs. 4)? The narrative perhaps suggests this on the surface. But it is difficult for us to believe that this was

actually Jesus' intention. It was contrary to his general principle and practice (see ¶ 59) to create opportunities for the display of his power. And we are constrained to believe that he had other reasons for his delay, perhaps, as vss. 8–10 suggest, that he might be clear what the path of duty — the will of his Father — was. That he foresaw his death is perfectly clear. But he may well have hesitated, and waited for light on the question whether it was yet time to precipitate that death, and whether it was his duty, in the face of possible death, at this time to go into the immediate vicinity of Jerusalem. In the end he decides that it is his duty to go. That he should avail himself of the situation which the delay created to strengthen the faith of his disciples (vs. 15) is only what we should expect. How he learned of the death of Lazarus (vss. 11 ff.) the narrative gives us no means of knowing.

In his conversation with the sisters (vss. 17–37) the effort of Jesus is directed toward convincing them that in him is the power of eternal life, and in faith in him the guarantee of it. They already believe that he is the Christ (vs. 27), that he can cure sickness and so prevent death (vss. 21, 32), and Martha has at least a hope that God will in answer to his prayer raise up the dead, anticipating that resurrection of the last day for which she looks (vs. 24). But Jesus would have her see that for him who has faith in him the victory is already achieved; that life in him is itself and in its nature eternal life, of which death is but an insignificant interruption (vss. 25, 26). Fellowship with God is the basis of eternal life (John 17 : 3), and faith in Jesus creates such fellowship.

Vss. 38–44, which relate the raising itself, illustrate the sympathy of Jesus with sorrow, and indicate the conditions under which Jesus wrought all his deeds of power. See especially vs. 41, and *cf.* John 5 : 19 ff. Vs. 39, compared with vs. 17, reflects the fact that burial in that country took place, for sanitary reasons, on the same day as death.

Looking at the whole event in the light in which the narrative itself places it, we see in it a manifestation of the glory of God, *i. e.*, of his power and goodness, through his Son, and especially a revelation of the impossibility of death, save as an incident in an endless life, to one who has faith, and consequently life, in Jesus, the Son of God.

¶ 245. **Notes on § 106, John 11 : 47–54.**—Vs. 47, "the chief priests therefore and the Pharisees": the chief priests being mostly Sadducees (Acts 5 : 17), this coalition was a union of two elements which were usually antagonistic to one another, though there were representatives of both parties in the Sanhedrin. Up to this time the opposition to Jesus in Jerusalem had come from the Pharisees, though Matthew mentions both parties as opposing him in Galilee (Matt.

16 : 1). Now they unite against him in Jerusalem also, and (vs. 52) from this time seek to compass his death. The reason for opposing him, given in vs. 48, is a political one, and as such seems to reflect especially the thought of the Sadducees, they rather than the Pharisees being moved by political motives. What the Sadducees feared was a messianic movement, which the Romans would treat as treason, and as so dangerous as to require the taking away from the Jews of all semblance even of independence. The words of Caiaphas, vss. 49, 50, are, as an expression of his thought, those of the sheerest worldly wisdom. Rejecting instantly the policy of letting him alone, by which they might possibly incur the displeasure of the Romans, he proposes to put him out of the way, judging it every way better to sacrifice one man than to risk the peace of the nation. To the evangelist the words so appropriately and exactly describe the actual mission of Jesus that he can only account for them as spoken by inspiration, itself to be accounted for by the sacred office that Caiaphas held. The conception of the high priest as the medium of divine communication, and the idea of unconscious prophecy, both belong to Jewish thought.

"The Jews" among whom Jesus walked no more (vs. 54) are probably those of Jerusalem. The city of Ephraim (vs. 54) to which he retired is probably the Ophrah (Josh. 18 : 23) and Ephron or Ephrain (2 Chron. 13 : 19) of the Old Testament, the probable site being at Et-Taiyibeh, about four miles northeast of Bethel. (See ROBINSON, *Bib. Res.*, Vol. I, p. 447 ; SMITH, *Historical Geography*, p. 352 ; and Bible Dictionaries.) Jesus had faced necessary danger to come to Bethany, but this task done he retires, assured, no doubt, that the time had not yet come for the accomplishment of his final task in his own death. *Cf.* John 11 : 9, 10.

¶ 246. **Questions and Suggestions for Study.**—(1)* Where is Bethany ? (2) What other place of the same name is mentioned in this gospel ? (3)* What previous mention has there been of the family at Bethany ? (4) Where are they mentioned later ? (5) Relate the conversation of Jesus with his disciples when they heard the news that Lazarus was sick. (6)* State the important principle which Jesus expressed concerning duty and danger. (7)* Suggest modern applications of this principle. (8) Relate the conversation between Jesus and the two sisters. (9)* What

great truth was Jesus endeavoring to impress upon their minds? (10) On what can we rest our hope of a blessed immortality? (11)* What use does Jesus make of this whole incident?

(12)* What was the twofold effect on the Jews of the raising of Lazarus (John 11 : 45, 47 ff.)? (13) Whose thought does vs. 48 express? Explain it in the light of the political status of Palestine. (14)* What did Caiaphas mean by his words in vs. 50? (15)* What great truth does the evangelist find in the words? (16) Had Jesus himself perceived and expressed this truth? If so, where? (17) To what place did Jesus withdraw? (18) What motive led him to do so? (19) If, as has already appeared, Jesus had before this foreseen that his death was necessary, why did he at this time retire from danger? (20)* In what attitude toward his own death does Jesus appear in this whole chapter?

¶ 247. **Constructive Work.**—Write a brief account of the raising of Lazarus (chap. xxv), bringing out the use which Jesus made of the events, and the relation of them, in his mind and in fact, to his coming death.

¶ 248. **Supplementary Topics for Study.**

1. The differing attitudes of the Pharisees and Sadducees respectively to Jesus; the ground of the opposition of the Pharisees to him; and of the Sadducees.

2. The several instances of Jesus' raising persons from the dead; the gospels that record each; the distinctive characteristics of each event.

CHAPTER XXVI.

FURTHER TEACHINGS IN PEREA.

§ 107. **The ten lepers.**	**Luke 17 : 11–19.**
§ 108. **The coming of the kingdom.**	**Luke 17 : 20—18 : 8.**
§ 109. **The Pharisee and the publican.**	**Luke 18 : 9–14.**

¶ 249. **Notes on § 107, Luke 17 : 11–19.**—Vs. 11, "on the way to Jerusalem . . . . through the midst of Samaria and Galilee": This language evidently places Jesus at some distance from Jerusalem. On the difficulty of arranging events in this period and the basis of the arrangement here followed see ¶ 212. Vs. 19, "thy faith hath made

thee whole": this language in itself might refer to bodily healing or to a spiritual salvation, such as the forgiveness of sins. *Cf.* Mark 5 : 34; Luke 7 : 50, the language being in both cases the same as here. But in view of the fact that this man, in common with the other nine, had already been physically healed, the probability is that the language here refers to a spiritual healing. Gratitude to Jesus, carrying with it recognition of God as the source of his blessing (vs. 18), wakened the desire for something higher and, as we may infer from Jesus' words to him (vs. 19), faith that in this too Jesus was the mediator of God's blessing. The incident illustrates again the principle, repeatedly exemplified in the gospels, "according to your faith be it unto you." *Cf.* ¶¶ 154, 155. What men believed Jesus could do for them he wrought; for the nine who believed he could heal leprosy, physical healing; for the tenth who was quickened through gratitude to a larger faith, a corresponding spiritual blessing. Men's faith never outran, never outruns, the ability of Jesus, or God's willingness through him to bless them.

¶ 250. **Notes on § 108, Luke 17 : 20—18 : 8.**—The first part of this section deals with the question so interesting to all Jesus' contemporaries: When will the kingdom of heaven come, and what are the signs of its coming? Jesus' first answer is that it does not come with watching for it, *i. e.*, they will not see it who think to find it by searching for it; which is illustrated in the fact that, while they were asking when it would come, it was already present. "Within you" (vs. 21) is probably not intended to emphasize the internal character of the kingdom (true though this is in a sense to Jesus' thought), but that it is already in their very midst, *i. e.*, "among you." By this statement Jesus corrects the false idea of the kingdom as a new political régime, to be set up on some certain day, presenting the kingdom rather as a new moral order which had already begun.

Vss. 22–37 speak of the coming of the Son of Man, and affirm that, just as the kingdom is not to be found out by searching for it, being, though present, hidden from those whose eyes are blind to its presence, so it is with the coming of the Son of Man — one event in which the kingdom is manifested. When Jesus is taken away from his disciples, they will long for his presence, and will be tempted to believe those who tell them that he is here or there (vss. 22, 23). But these are false leaders. For the coming of the Son of Man will be open and plain to all, as the lightning that shines from horizon to horizon (vs. 24), and not immediate, for the rejection of Jesus must precede

(vs. 25). Yet, though thus open, it will be unexpected, and when the messianic judgment falls it will be on men who are not looking for it (vss. 26–30). How useless, then, to be searching for it in out-of-the-way places! If one have eyes to see it, the kingdom is already present. And when the Son of Man comes, it will be in an event that all the world will see.

Vss. 31, 32 probably refer especially to the uselessness and folly of attempting to save one's property when the judgment of God comes upon the nation; vs. 33, to the general principle that the selfish attempt to save one's self is suicidal. The true wisdom is to live the unselfish life, by which alone one really saves one's self. Then, when disaster comes, it will be no real disaster; the true self will have been saved, though all else be lost.

Vss. 34–36 indicate that the messianic judgment will, even though national, discriminate between individuals. Those most closely associated will be separated: the one taken, the other left; the one saved, the other lost. Vs. 35 answers the question of the disciples as to the place of the coming in enigmatic phrase, meaning that where corruption is there judgment will fall. It is evident that, though Jesus has in mind especially a judgment on the Jewish nation, this is to him but an instance under a general principle.

Vss. 18:1–8, the parable of the unrighteous judge, connect themselves with the coming of the Messiah, because that coming was thought of as bringing deliverance of the righteous from their oppressors. The teaching of the parable is stated in vs. 1, that men ought always to pray, and not to faint; if even an unjust judge will give justice at length, how much more certainly will the righteous God; therefore, though he seem to be silent, men ought to trust and wait. Vs. 8 raises the question whether, despite the reason which his disciples have to retain faith in God, this faith will still persevere till the Lord comes again.

¶ 251. **Notes on § 109, Luke 18:9–14.**—The teaching of this parable is so perfectly plain that it calls only for thoughtful meditation. The publican, a confessed and penitent sinner, who can only cry for mercy, is more acceptable to God, possesses more that God approves, than the Pharisee, performing all the duties of morality and religion according to the strict standard of his strict sect, but lacking humility, devoid of the sense of needing anything more. The parable is an expanded form of Jesus' teaching: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

¶ 252. **Questions and Suggestions for Study.**—(1) Tell the story of the ten lepers. (2)* What is the meaning of Jesus in vs. 19? (3)* In what two respects did the tenth man differ from the other nine? (4) What is the relation between these two differences? (5)* What general principle of Jesus' relation to men does the narrative illustrate?

(6)* With what question does Luke 17:20, 21 deal? (7)* Explain the meaning of Jesus' answer to the Pharisees, and the error it was intended to correct. (8)* With what related subject do vss. 22–37 deal? (9)* What great truth does Jesus here teach respecting the coming of the Son of Man in judgment? (10)* Is such coming to be prepared for by watching, and calculating its time, or by a right life? (11)* What is the teaching of the parable of the unrighteous judge (Luke 18:1–8)?

(12)* Relate Jesus' parable of the Pharisee and the publican. (13)* Explain its meaning.

¶ 253. **Constructive Work.**—Write chap. xxvi of your "Life of Christ," stating briefly the incidents and teachings of §§ 107–109.

The Council of Seventy.

After an unusually successful summer in the schools which have been held in many sections of the country, the AMERICAN INSTITUTE is ready to start its several thousands of correspondence students upon the work of their respective courses of study. The beginning of the work this year is marked by a special day, the *Bible-Study Sunday*, which has been twice mentioned in these pages. The anticipation of enlisting one thousand churches is not, as we go to press, September 1, fully realized, but about six hundred are registered, and more are still being added to the whole number. It is yet possible that the desired number may be reached. It is probable that many churches will take up the idea and carry it out on some later Sunday in September when the pastors, now absent, have returned from their summer vacations. It is of the greatest interest and importance to note that 95 per cent. of the churches entering upon this plan declare their pur pose to arouse such an interest in Bible study that classes may be formed as a part of the systematic work of the church. Six hundred, or even a thousand, churches is not absolutely a large number, yet measured by the radius of their influence, when scattered over this country and Canada, such a result means much for Bible study. Some statistics will show how widely the movement has spread, both denominationally and geographically: Sections of the country represented—churches from New England, 80; middle states, 110; middle West, 180; far West, 50; southern states, 30; Canada, 50; single representatives from Mexico, Bermuda, and England. Denominationally the churches are as follows: Presbyterians, 90; Methodist Episcopal, 80; Congregational, 100; Baptist, 120; Christian, 30; Protestant Episcopal, Evangelical Reformed, Christ Reformed, Puritan, Unitarian, Friends, Covenant, Cumberland Presbyterian, Lutheran, Brethren, German Baptist, Free Baptist, United Presbyterian, Swedish, Universalist, Adventist, from one to six churches from each.

Having aroused this interest in the churches through the most legitimate source for such inspiration — the minister, the important question is: How shall the classes thus called for be supplied with the best material for work? It will be remembered that these are not

ordinary Sunday-school classes, but groups of intelligent men and women who will not be satisfied with food prepared for infants.

The AMERICAN INSTITUTE has done its best under existing conditions to meet this demand in its Outline Study Courses. It would be useless to explain here the details of these courses (many times mentioned in these pages) further than to say to those who are unfamiliar with them that they are four in number; that they aim to give a comprehensive view of a complete biblical subject in one year, at the least possible expenditure of time and money; that they provide for daily work; and that they are inductive and historical, rather than homiletic, in method and treatment.

As originally planned, the courses cover two Old Testament and two New Testament subjects, as follows: the Life of Christ, the Foreshadowings of the Christ, the Founding of the Christian Church, and the Work of the Old Testament Sages. Of the twenty thousand or more students who have registered for the courses during the past seven years, a large number have now completed the four years' work. For the special benefit of these, as well as for any others who are particularly attracted by the subject, a fifth course is in process of preparation, and will be ready by October 1. It will cover a field practically untouched in popular biblical work, viz., the *Work of the Old Testament Priest*, or the *Element of Worship in the Old Testament.* The following is a very brief outline of the substance of the course: (1) *the place of worship*—the altar, the tent or tabernacle, the high place, the temple, the synagogue; (2) *the act or apparatus of worship*—sacred objects, natural and artificial; different forms of offerings, their occasion and accompaniment; the process of sacrifice; feasts and festivals connected with seasons, pilgrimages, or historical events; music, song and dancing (psalms and hymns); prayer; meetings for instruction and exhortation; (3) *the minister of worship*—the priests themselves, as individuals, as a clan or guild, as a complex order, from priests doing menial service to the high priest.

All this matter will be presented historically, beginning with the most primitive forms common to all Semitic nations, passing through the days of Moses, Samuel, David, and the early prophets, through the period of transition during the reigns of the later kings, when church and state were struggling with each other for supremacy, and ending with that most fruitful period following the captivity and return. The history will be studied, not, however, as mere citations of events and customs, but with a view to learning the deeper significance

of the principles underlying the acts in the long process leading up to the fulfilment of Israel's messianic hopes. An effort will be made to get at the essential thought of the priestly element in the history, and to gain an appreciation of the ideals thus furnished for the Christian religion of today.

The literature covered by this course will be taken from the Pentateuch, the historical and prophetical books, and also in large part from the Psalter.

While the course is intended to be a popular one, it will serve as a most valuable introductory course for those more advanced students who wish to do thorough work in this study.

All other departments of the INSTITUTE work will be carried on as usual — the READING GUILD for professional Bible students with its ten complete courses, and also the thorough correspondence courses in Hebrew, New Testament Greek, and the English Bible. It is hoped, indeed expected, that in all departments not less than ten thousand students will be enrolled during the year.

Exploration and Discovery.

Dr. F. J. Bliss, of the Palestine Exploration Fund, was busy between March 19 and June 1 with excavations upon Tell ej-Judeideh, the third of the hills worked under the present firman, completing the work which was begun last autumn. There were no finds of unusual importance, but, as will be seen from some extracts from Dr. Bliss' report, on p. 320, the discoveries were numerous and interesting. On June 5 the excavating party removed to Tell Sandahannah, and commenced work there. Contrary to what was found on the three previous hills, the lowest stratum at Tell Sandahannah appears not to go back of the Jewish period.

An unusual opportunity just now offers itself for archæological investigation in the Orient. The site of the biblical Ur of the Chaldees was identified in 1854 by the English consul, Mr. Taylor, and the mound which contains the remains of the city lies ready for excavation by any who will undertake it. It is believed that in the ruins will be found a large number of inscriptions and other remains of the earliest period of biblical history. The mound is just across the Euphrates river from Nasrieh, and is known in the Arabic of today as Mugheir. Its materials are being removed almost daily by the people of the city across the river, and the valuable records of antiquity which lie in it are likely at any time to be exhumed and appropriated. It is proposed by Dr. E. J. Banks, recent United States consul at Bagdad, that the Americans undertake to secure from the mound what it contains of value, and Dr. Banks has been made the treasurer of a committee of representative American scholars to carry on these excavations. It is estimated that the work will occupy two years, and that $50,000 will be needed to cover the cost of it. The committee will, however, begin work as soon as $12,000 has been secured, and thereafter trust to subsequent subscriptions to complete the undertaking. It is important that the remains at Mugheir should no longer be neglected, and it is to be hoped that interested persons will promptly subscribe the needed amount for the carrying out of the committee's plans.

Some items of interest from Palestine may be brought together: The Jewish community at Jerusalem has purchased a piece of ground

west of the city, and has commenced building upon it a house for a library and museum for objects connected with the Holy Land.— A German post-office has been established in Jerusalem, two officials being transferred to that point from Berlin.— A steamboat, twenty-five meters long, has been constructed for use upon the Dead Sea for transportation of people and freight from the north to the south end, and to intervening points, as may be arranged later. The steamer was landed at Jaffa and taken on a truck to Jerusalem and Jericho. By this time it has been in all probability launched upon the sea.— It is reported that an order has been issued by the Sultan for a line of telegraph to be erected between Es Salt (beyond Jordan) and Mecca, and that the railway is to be continued from Mezairib to Akaba and Mecca. The work is to be done by soldiers.— Various conspicuous changes have been made in and about Jerusalem by the carrying off of ash heaps, and by the removal to points outside the city of dirt taken out in the reduction of hills within the walls. With regard to these topographical changes Dr. Schick, of Jerusalem, says: "When other generations have forgotten, or do not know, the origin of these [newly made] hills [outside the city], antiquarians will suppose that remains of some ancient buildings are hidden there, or perhaps some part of the fortifications. Reflecting on the changes of surface which have taken place in my lifetime, one learns to be cautious in judging of ancient Jerusalem from what one sees today, as so many topographers do. The ash heaps [north of the city] were formerly spoken of as the ashes from the altar sacrifices of the temple, whereas they were nothing more than unused stuff from soap works."

One of the most substantial biblical journals published is the *Zeitschrift* of the German Palestine Society, of which the twenty-second volume is now before us, edited by Dr. I. Benzinger, of Berlin. This double number of 104 pages is filled with scholarly productions from cover to cover. Naturally a reader will turn first to the biographical sketch of the late Professor Socin, for nearly ten years the occupant of what is historically the most famous Arabic professorship in Germany (that of Fleischer, of Leipzig), and one of the three founders of the Palestine Society itself. The sketch is from the pen of Socin's intimate friend and for many years his colleague in Basel and Tübingen, Professor Kautzsch, now of Halle. An excellent picture of Socin accompanies this sketch, which gives a most fascinating account of the travels and literary labors of him who was recognized as the leading Arabist of Germany, especially in the dialects. The years spent in

special research in the nooks and corners of the Orient in pursuit of oriental lore by the enthusiastic German scholar are graphically described by one who knew how to appreciate such researches. It is a pleasure to read that the full fruits of these researches are still to be printed. Socin was also the author of Baedeker's *Palestine and Syria*, and made this book indispensable, not only to the traveler, but also to the biblical scholar. Two posthumous articles by Socin follow, namely, a long list of Arabic geographical terms, with most valuable explanatory data, and a new study and reproduction of the Siloam inscription. The old question as to the biblical lily is again discussed by Dr. Christ, who reaches the conclusion that the materials are not at hand to decide exactly what flower is meant, but that it could not have been the white lily.

Two new societies have been organized in Germany that are entitled to the consideration of students of the Scriptures and of oriental literatures throughout the world. The older of these is the "Vorderasiatische Gesellschaft," the purpose of which is the interests of studies in the history, literature, and languages of the nations of Hither or western Asia on the basis of the monuments. It began in 1896 with the publication of *Mittheilungen* (Berlin: Peiser), consisting of original detail researches, each volume costing 15 marks to non-members (10 to members). Of the current volume (1899, No. 4) the first part has appeared, namely "Palmyrenisches," by J. Mordmann. The specialist cannot fail to be interested in these investigations, while the general reader will find his needs met in a series of pamphlets, begun this year, of which four are to be issued annually, at the low cost of 2 marks. This series (Leipzig: Hinrichs) bears the general title of "Der alte Orient," and the object is to present the latest and best results of special research in a manner readily understood by the non-specialist. Up to the present time two of these pamphlets have appeared, and these give rare promise for the series as such. The first is entitled *Die Völker Vorderasiens*, by Dr. Hugo Winckler, of the University of Berlin (pp. 36), and gives an excellent summary of what the recent researches have taught concerning the formation of the earliest and the biblical peoples of western Asia and east as far as Babylonia. It is hard to conceive how more solid and substantial results could be presented to the square inch than is done here. It is characteristic of the writer to make haste slowly in presenting results, as is seen by his cautious consideration of the Sumarian and the Hittite questions. The second pamphlet (pp. 30) is entitled *Die Amarna Zeit*, by Carl Niebuhr, and

gives a picture of the relation of Egypt and Hither Asia about 1400 B. C., on the basis of the famous El-Amarna tablets. Of the letters copious literally translated extracts are given. This brochure, too, is a *multum in parvo*, and both are good reading even for the specialist. The following numbers will contain: first, a discussion of the history, religion, and culture of the people of western Asia; secondly, the excavations of the English in Assyria and Babylonia, of the Americans in Nippur, and of the German Orient Committee in Sendshirli, Syria; thirdly, the archæological finds in southern Arabia. The pamphlets can also be bought separately at 60 pfennigs.

The other society, organized less than two years ago, is the "Orientgesellschaft" (not the Orient Committee that did work in Syria several years ago at the Hittite ruins). The new association was formed for the special purpose of enlisting the coöperation of educated Germany in general in the work of conducting excavations in the East, and the project has seemingly been successful. After a preliminary tour of examination made last year, under the direction of the experienced Dr. Koldewey, the society determined to lay bare the ruins of old Babylon, and has already been making its way into the palace of Nebuchadnezzar, the same in which Alexander the Great died. Dr. Koldewey has charge of the work, and the society expects to spend about $25,000 a year on this enterprise, the emperor having himself generously contributed $4,000. The new organization is not a rival of the old Oriental Society, the *Zeitschrift* of which is now being published in its fifty-third volume, but this latter will continue to be the chief medium for scientific research and literary investigation, while the new association will do active work in the field. Indeed, the latter was called into existence by members of the old society. The "Gesellschaft" has begun the publication of *Mittheilungen*, but these are naturally of a preliminary kind. Professor Friedrich Delitzsch, now of Berlin, has published a full account of the work of the new association in a pamphlet, *Ex Oriente Lux* (Leipzig: Hinrichs; 60 pfennigs), which was originally an address delivered by him in the presence of the emperor and the empress of Germany. The interest in the association and its work on the part, not only of the learned men, but also of the officials of Germany is quite general, and good results can be expected. The leading oriental scholars of the country are participating in the new enterprise.

Work and Workers.

Rev. Alfred T. Perry, A.M., librarian and professor of bibliology at Hartford Theological Seminary, has accepted the presidency of Marietta College, Ohio.

Dr. Clyde W. Votaw, assistant professor of biblical Greek in the University of Chicago, and one of the editors of the Biblical World, left Chicago September 15 to spend nine months in travel and study in Palestine and Germany.

Gustav Holzhauser, editor (with Zahn and von Burger) of the *Neue kirchliche Zeitschrift*, one of the standard theological magazines of Germany, died on June 20 at the age of forty-two years. He was a professor in the royal gymnasium at München.

Sir George Grove, D.C.L., LL.D., died on May 28, in England, at the age of eighty years. Dr. Grove was the founder of the Palestine Exploration Fund, in 1865, and the work of this English society of biblical research in Palestine was greatly assisted by him for many years.

The *Tausend Bilder-Bibel* is the title of a new collection of Bible illustrations, to the number of one thousand in all, issued by the well-known publication and art house in Stuttgart, the "Deutsche Verlags-Anstalt." Only classical pictures are to be admitted, and in each case the name of the artist is added. The whole series is to cost only sixteen marks, and the collection will no doubt be the best of its kind, although it would have been better if some of the illustrations had been reproduced on a larger scale.

Conservative theology in Germany has just begun the publication of a new religious weekly, called *Der alte Glaube*, the purpose of which is to appeal to the educated laity in the name of the traditional teachings of Protestant Christianity. The new venture is accordingly an opposition publication to the *Christliche Welt* of Leipzig, the outspoken organ for popularizing advanced theological tenets. The new paper is edited by Freiherr Ernst Röder von Diersburg and Pastor W. Gussmann, and is published by Wallmann, in Leipzig, at 8 marks per annum. It does not purpose to be merely a reproduction of the theological thought of other generations, but is nevertheless very pronounced in its conservative confessionalism.

The work in New Testament literature and exegesis at Princeton Theological Seminary, recently conducted by Dr. George T. Purves,

who went to a pastorate in New York city, is to be given during the coming year by Rev. William Park Armstrong, Jr. Mr. Armstrong last year served as instructor in this department, and is to be continued in that capacity for this year. He was graduated from Princeton Seminary in 1897, after which he studied two years in Germany. He is but twenty-six years old. In the same institution Professor Davis has been transferred to the chair of oriental and Old Testament literature, the chair recently left vacant by the death of Professor Green; and Rev. J. Oscar Boyd has been made instructor in the Old Testament department.

THE first volumes are published of an admirable series of small expository handbooks on the Old and the New Testament (Methuen & Co., London). The name of the series is the "Churchman's Bible;" the general editor is Mr. J. H. Burn. The size of the first volume is 4½ × 7 inches, and 133 pages; the price is 1s. 6d. The purpose is to aid the general reader in the practical and devotional study of the Bible by putting into his hands a simple, brief, readable, and accurate interpretation of the main ideas of each of the biblical writings, also indicating the bearing of these fundamental truths and principles on the spiritual, the moral, and the social life of the present day. The idea is a happy one, and if the succeeding volumes are as well done, the series will prove one of the most useful popular helps to the right understanding and use of the Bible. It promises to give the devout Christian just that wise guidance and instruction which he needs for reading the Bible intelligently. These little volumes are for those who view commentaries, historical works, and theological treatises as beyond their time or capacity. Nearly all of the New Testament volumes have been arranged for, and some of the Old Testament volumes. We hope this series may secure an American publisher also, and may find its way to the study-table of a host of non-professional Bible readers.

THE daily and weekly papers have already contained the sad announcement of the death on August 23 of Professor Ezra P. Gould, S.T.D., in Brooklyn, N. Y. Dr. Gould was born in Boston in the year 1841, and was a graduate of Harvard University. He served throughout the Civil War, reaching the position of major in the fifty-ninth Massachusetts regiment. His life after the war closed was given to biblical instruction. In 1868 he was appointed to the professorship of New Testament interpretation at Newton Theological Institution, Newton Centre, Mass. He continued in this work for fourteen years. In

1884 he took a pastorate in Burlington, Vt. Five years later, in 1889, he became professor of New Testament literature at the Philadelphia Episcopal Divinity School. Two years ago he withdrew, and was in very poor health until he died. He has left three works, besides many articles and reviews, to continue his influence in biblical study. One is a *Commentary on the Corinthian Epistles*, which forms a part of the "American Commentary on the New Testament;" another is the highly valuable *Commentary on the Gospel of Mark*, in the "International Critical Commentary" series; the third is the *Biblical Theology of the New Testament*, belonging to the series of "New Testament Handbooks." The last-named book was the work of his last months, and appeared only a few days before his death. His departure is a severe loss to the ranks and the cause of biblical scholarship. It remains to us to remember with gratitude, and to emulate, his life of devotion and service to religion.

PROFESSOR ADOLF HARNACK, of the University of Berlin, the most influential Protestant theologian of the fatherland, began as a *Privatdocent* in Leipzig in the winter term of 1874–5, when a young man of twenty-four. In 1876 he was appointed professor extraordinarius, and in 1879 became full professor at Giessen. He entered the Prussian service in the same capacity in Marburg in 1886, and two years later, in the face of many protests, he was appointed to a theological professorship in Berlin. Harnack's internal developments have been quite varied. Originally he was very conservative and even a confessional Lutheran. He came from stout Lutheran stock. His father, the late Professor Theodosius Harnack, of Dorpat, a leading authority in the department of practical theology, has a fixed reputation as one of the factors of confessionalism and a kindred spirit to the great Erlangen school of von Hofmann, Zezschwitz, Delitzsch, Thomasius, and others. Soon, however, Adolf Harnack developed a more advanced position in his own department, especially in reference to the origins of Christianity and their relation to the later dogmas of the church. In the Apostolicum controversy that five or six years ago agitated the German church the most prominent actor was Harnack. He has not exactly organized a school, as Ritschl did, but he has been the most active and aggressive representative of the modern school of church historians. In recent years, as is seen by his latest works, he has become more conservative, at least in reference to the origin and authenticity of the New Testament books. He is a very brilliant scholar and lecturer, and has developed a phenomenal literary activity.

Book Reviews.

Israel's Messianic Hope to the Time of Jesus: A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By PROFESSOR GEORGE S. GOODSPEED, the University of Chicago. New York: The Macmillan Co., 1900. Pp. 315. $1.50.

The mechanical structure of this book is excellent, and the author's devices for aiding readers to study the subject treated show the ingenuity of a skilful teacher. Large type, clear print, and wide margins make the pages attractive. Occasional footnotes occur throughout the book, which call attention to writers who treat more fully the ideas suggested in the text, or which give reasons for the exegetical conclusions of the author. Ten pages of "Selected Bibliography" direct readers to the most valuable and easily accessible books and periodicals that deal with any and all aspects of Israel's messianic hope. "A Register of Titles of Messianic Passages Quoted and Discussed," an excellent "Index of Names and Subjects," and an "Index of Texts" make the book a convenient tool for the student.

In the study of his subject the author's course of procedure is "to take up one by one the several periods, and in general (1) to determine the character of the material; then (2) to frame a picture of the historical situation from which the hopes were projected; then (3) to study the various passages; and finally (4) to sum up the nature and extent of the 'preparation' which the period illustrates." In this fourfold purpose he necessarily has to deal with the literary criticism, exegesis, and theology of the Old Testament, and with the history of the Hebrew people. In criticism he accepts, for the most part, the results found in Driver's *Introduction to the Literature of the Old Testament;* in exegesis he is probably correct in every particular; in history he is excellent; and in theology he has given the salient points, but in too condensed a fashion. The summaries of the various chapters ought to be more elaborate, for his material will allow it, and the title of the book warrants our expectation of it.

The chapters on "The Expectation of Post-Exilic Times" and "The Expectation of the Years from the Maccabæan Uprising to

Jesus" are especially valuable, because they deal with a period too little studied and almost unknown by the average reader. The author does good service in showing continuity of messianic longings from Moses to Jesus, and so stimulates desire to know how God led the Jews during the "inter-biblical times."

Professor Goodspeed adopts the historical method of inquiry. He rightly remarks: "The preparation for Christ was in history; to history therefore must we go, and with history must we advance, if we would understand this preparation." In this sentence he recognizes the fact that a *historical* study must be *genetic* and *chronological*, but in the course of his study he fails to give his readers a clear impression of the chronological sequence of the messianic hopes. For example, chap. 1 treats of "The Messianic Interpretation of the Pre-Mosaic Age." The titles of the succeeding chapters suggest to the reader that the author means to say that each of the periods described had its own messianic ideals, and that our material enables us to find out exactly what they were. Accordingly, the pre-Mosaic age had situations which suggested messianic interpretations, and we ought to find them in Genesis. But Professor Goodspeed tells us that the material in Genesis "is conditioned by elements which belong to later periods. . . . In the case of such material, it is needless as well as futile to ask how far actual preservation of definite historical facts and details can be expected. Doubtless not more than the germs of thoughts and ideals now clearly visible were present there, but they were living and growing. No literary or spiritual analysis is keen enough to discern them now." If this last sentence is true, why not clearly and definitely make the eighth century B. C., at the earliest, responsible for the ideals in Genesis, and not confuse us by using the term "pre-Mosaic"? This would be self-consistent and intelligible, and give us an exact chronological starting-point for our historical study. The historian must use his sources as evidence of hopes that were synchronous with the sources, unless he believes that they embody clearly discernible hopes of an earlier period.

A good illustration of the temptation that besets an interpreter, who believes that historical situations account for the origin of ideas, is found on p. 226. To argue that Zerubbabel's "high birth and official rank, the remarkable series of events in the outer world accompanying his career, and his sudden disappearance from the scene," may well have contributed to the gathering of messianic ideas about an individual, is to reason rather loosely. What is said here of

Zerubbabel may with equal force be said of the vast majority of Israel's great leaders from Abraham to Zerubbabel. Again, how do we know that Zerubbabel disappeared suddenly? The fault in this part of the author's work arises from undue emphasis on the value of the historical method for the solution of all difficult problems. The method is true, but it has its limitations.

Taken all in all, Professor Goodspeed's book is a real contribution to the literature of Israel's messianic hope. No working library will be complete without it, and for those who wish to know how a devout Christian scholar restates the central theme of Old Testament theology in the light of recent literary and historical criticism it is invaluable, because informing, suggestive, and assuring.

MILTON G. EVANS.

CROZER THEOLOGICAL SEMINARY,
Chester, Pa.

The Ritschlian Theology, Critical and Constructive. An Exposition and an Estimate. By ALFRED E. GARVIE, M.A., B.D. New York: Imported by Charles Scribner's Sons, 1899. Pp. xxviii + 400. $3, *net.*

It may be said at once that this book marks a decided advance in the English treatment of the Ritschlian theology. The book is well planned throughout. Its purpose is stated to be to concentrate attention on "the few distinctive features and dominant factors" of the school, and the book would have gained in value if this purpose had still more strictly ruled. In limits, it is rightly confined to the writings of Ritschl, Herrmann, Kaftan, and Harnack. The method is largely to allow "Ritschl and his followers to speak for themselves," and the book contains therefore a large number of freshly translated quotations, usually well made. The introduction in chap. I is valuable chiefly for its recognition that Ritschlianism is "a serious and honest attempt to restate the Christian gospel in the intellectual situation of the age," and for its careful list of Ritschlian literature, to which Professor F. C. Porter's article in the *Andover Review* and Kattenbusch's *Von Schleiermacher zu Ritschl* especially deserve to be added. Ten of the eleven remaining chapters are devoted to an "exposition" of the Ritschlian theology, though there is much running criticism throughout; and the "estimate" proper is restricted to the last chapter. The exposition deals with both the critical and the constructive aspects of the Ritschlian theology. Under the critical aspects are treated in separate

chapters the Ritschlian "Exclusion of Metaphysics from Theology," and the consequent "Rejection of Speculative Theism," the "Condemnation of Ecclesiastical Dogma," and the "Antagonism to Religious Mysticism." The constructive aspects, similarly treated, but less clearly conceived, are held to be the "Value-Judgments of Religion," the "Historical Character of Revelation," the "Regulative Use of the Idea of the Kingdom of God," the "Doctrine of the Person and Work of Christ," the "Doctrine of Sin and Salvation," and the "Doctrine of the Church and the Kingdom."

Under each of these topics, except perhaps the Kingdom of God, the author shows a sympathetic appreciation of both the main protests and the main contentions of the Ritschlians, though he often feels that both protests and contentions are exaggerated. The author's chief criticisms of the Ritschlian theology are: that Ritschl "fixes his regard on what may be called the phenomenal aspects of reality." "God is, so to speak, lost in his kingdom, Christ in his vocation, the soul in its activities" (p. 62); "the tendency to reject as meaningless and worthless for Christian thought all that falls short of the full measure of Christian faith" (p. 92); the use of the idea of the kingdom of God as the regulative principle in theology (p. 246); and that its two great lacks are "a fuller appreciation of the significance and value of the Holy Scriptures, and a more thorough recognition of the necessity for the mind of man of 'thinking things together'" (p. 389).

No small part of the service of the book lies in its emphatic correction of some persistent misconceptions of Ritschlian views. Mr. Garvie rejects entirely (p. 51) Stählin's imputation of subjective idealism to Ritschl. He says of Professor Denney's criticism of the Ritschlian school: "He misunderstands the value-judgments; he charges, on very slight grounds and in spite of strong evidence on the other side, the Ritschlians with a denial of miracles generally, and the resurrection especially; he does not justly represent their attitude to the virgin-birth, the preëxistence, and the incarnation of the Logos." He also regards Professor Denney's other charge that "Ritschl has no eschatology" as disproved (pp. 222–6, 295, 360–65). Most of these criticisms could have been applied as justly to Professor Orr, especially the subjective interpretation of the value-judgments. But Mr. Garvie specially challenges Professor Orr's statement that "Ritschl will hear nothing of direct spiritual communion with God," and the still more remarkable assertion that "this is the side of Ritschl's teaching which

has been specially taken up and developed by his disciple Herrmann" (p. 143); and protests against the unfairness of Professor Orr's favorite use of Bender "as the logical exponent of Ritschlian principles" (p. 368).

Mr. Garvie's own position with reference to the Ritschlian theology is not easy to define. The book produces a curiously mixed impression. There is, on the one hand, the generally apologetic attitude toward previous critics of Ritschl, and, on the other hand, the manifest warm sympathy with Ritschl at many points, and these the most important. There are the many minute and repeated criticisms, and yet in the very midst the conceding of the main point of the Ritschlian contention. There is the very evident careful first-hand study of Ritschlianism and the painstaking preparation of his material, and yet what seems to the reviewer, in spite of much that is most excellent on these points, the failure quite completely to understand the Ritschlians on such important points as the theory of knowledge, the value-judgments, love in God, the idea of the kingdom of God, and dominion over the world. The explanation of all this probably is that the book is honestly transitional, that the author desires to be just to the Ritschlians, and yet naturally hesitates to give a presentation of Ritschlianism on the whole so much more favorable than has been common, and therefore seeks to temper it with much minute criticism, sometimes justified and sometimes not. One feels some way a lack of heart in most of the criticisms. Mr. Garvie is most accurate and appreciative where he evidently has felt the difficulties for himself, least so where he depends much on others. Too much seems to be made of the contrast between Ritschl and his followers (*e. g.*, pp. 349, 354, 365); and too much also of the influence of Ritschl's individuality on his theology (pp. 368–71).

The book is well arranged in every respect. Its plan is good; there is a good analytical table of contents and a good index. It is far and away the fairest English book on the subject. The author and his readers are alike to be congratulated. And yet, if a man really desires without needless controversy to understand the most important and vital points of the Ritschlian view, he would better go directly to Herrmann's *Communion of the Christian with God* and, by repeated readings, see for himself.

HENRY CHURCHILL KING.

OBERLIN COLLEGE,
Oberlin, O.

St. Paul the Master-Builder. By PROFESSOR WALTER LOCK, D.D., the University of Oxford. New York: The New Amsterdam Book Co., 1900. Pp. 124. $1.25.

These four lectures by Professor Lock are unusually attractive and suggestive. They were delivered three years ago to a body of English clergy, and were intended to present some of the chief advances of recent years in the historical study of the apostle Paul. The titles of the lectures are: "The Missionary," "The Ecclesiastical Statesman," "The Ethical Teacher — Justification by Faith," "The Ethical Teacher —the Moral Law." To the treatment of these aspects of the apostle's life the author has brought first-class scholarship and freshness of thought. The truer conception of the work and character of Paul which he describes is summarized in these words: "We see him not merely as an enthusiastic missionary, but as one who laid out his journeys by a clear policy and a definite plan. We see him not as a partisan champion of the cause of the gentiles, but as 'a great ecclesiastical statesman,' trying to weld Jew and gentile together in the unity of a catholic church. We see him once more not only as a great teacher of the doctrine of justification by faith, but also as the constructive architect of a great system of Christian ethics" (p. 8).

The most helpful feature of the book is Dr. Lock's exposition of Paul's ethical teaching, and the close relation to this which his theological ideas sustained. Paul's teaching has been largely misrepresented in the Christian centuries by the prominence given to his theology, as though Paul were first of all a great systematic theologian whose primary work in life was to produce and to establish a body of dogma. On the contrary, Paul's theology grew out of, and was designed to assist, his practical religious work. Paul was second only to Christ himself in the intensely ethical character of his teaching; his one purpose was to make men and women after the gospel ideal. That dialectics and theology entered into his ethical formulations was due to his cast of mind and training, and also to the Judaistic teaching which he had everywhere to controvert. To the one who would know Paul truly, Dr. Lock's characterization of him as an ethical teacher may prove informing and inspiring. We need to understand Paul better; the traditional conception of him current today does not do him justice. He was a better disciple of his Master in his devotion to practical religion than we commonly think.

C. W. V.

General Introduction to the Old Testament: The Text. By the late WILLIAM HENRY GREEN, D.D., LL.D. New York: Charles Scribner's Sons, 1899. Pp. xv + 190. $1.50.

It is with a sense of sorrow and loss that one turns the leaves of this volume, for it is the last utterance in book form of one who has stood among the foremost representatives of Old Testament learning in the United States. During the past few years he has been striving to put into concrete form the results of his studies, and to testify as strongly as he might to the conservative faith of which he was so vigorously and constantly an exponent. The respect of Dr. Green's students for his scholarship is exceedingly high, and those who have followed him most closely in his views will feel that in his death conservative criticism has met with an irreparable loss.

The work before us deals with a subject wherein Dr. Green's critical views find less scope for expression than elsewhere. "The Language of the Old Testament," "The Manuscripts and Versions," "The History of the Text and of the Criticism," are treated in successive chapters, and the main facts are presented clearly and succinctly.

In the chapter on "The History of the Text" four periods are distinguished: the canonical, ending with Ezra and Nehemiah; the scribal; the Massoretic; and the post-Massoretic. This division involves the position, which is the chief thesis of a preceding volume, that the canon was actually closed as early as the fifth century B. C. Arguments for such a thesis are hardly convincing.

Our estimate of the value of the work of the scribes is somewhat different from Dr. Green's. He maintains that the text was safely guarded and kept from all but a few minor defects, and exhibits everywhere the greatest reluctance to admit textual errors of any importance. He considers it certain that our present text can be traced back to the second century A. D., and asserts that, though the texts of the LXX. and of the Samaritan Pentateuch are quite divergent from the Massoretic, neither is regarded by scholars as comparable in accuracy with the Hebrew (p. 180). While this is in a measure true, there are corruptions of the Old Testament text manifest even to a superficial reader. But such cases as Jer. 51: 58–64, and 1 Chron. 8: 29–38, compared with 1 Chron. 9: 35–44, are not mentioned, though they testify most decidedly to scribal carelessness and show that, however slavishly exact the scribes of a late period may have been, there was an earlier period when the text was not so carefully supervised and when scribal errors of an extremely flagrant type crept in. One cannot but feel that in a chapter

on the criticism of the text some mention should have been made of the labors of textual critics on such books as Judges, Samuel, and certain of the minor prophets, not to mention Ezekiel and Psalms. It may be claimed that trustworthy results have not been reached in many cases, nevertheless an immense amount of painstaking toil has gone into Driver's *Hebrew Text of the Books of Samuel* and Cornill's *Ezekiel*, as well as other books of that class. The text of hardly any of the minor prophets is throughout satisfactory, and there would have been a great gain in mentioning what has been attempted, even though the critical reconstructions were rejected.

Upon the whole, Dr. Green's estimate of the value of the present Massoretic text is far more optimistic than most scholars would be willing to admit. The book will be of value to those who wish a brief, succinct statement of some of the leading facts about the Old Testament text. It does not cover the ground nor take the place of such works as Buhl's *Canon and Text of the Old Testament*, nor does it enter fully into the subject which Ginsburg treats exhaustively, but it will be interesting as an introduction to a larger and broader study.

AUGUSTUS S. CARRIER.

McCORMICK THEOLOGICAL SEMINARY,
Chicago.

Historical Geography of the Holy Land. By S. R. MACPHAIL, M.A. *Bible Class Primers.* New York: Imported by Charles Scribner's Sons, 1900. Pp. 188. $0.20.

It is remarkable how much good knowledge is given for the price in these "Bible Class Primers," which Principal Salmond edits. For the use of Sunday-school pupils and even teachers they possess many qualities of excellence. The author is well-informed in the field of Palestinian geography, and while there are many disputed points of identification, he seems generally to have reached commendable conclusions. The greater portion of the book treats of Old Testament geography, but New Testament matters are not neglected. The text is made attractive, as well as more intelligible, by numerous maps and illustrations. While people should use the larger works upon Palestine, such as G. A. Smith's *Historical Geography of the Holy Land*, or Stewart's *Land of Israel*, where that is not possible this little book may be of some service.

C. W. V.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

SCHAEFER, RUDOLF. Das Passah-Mazzoth-Fest nach seinem Ursprunge, seiner Bedeutung und seiner innerpentateuchischen Entwicklung im Zusammenhange mit der israelitischen Kultusgeschichte. Gütersloh: Bertelsmann, 1900. Pp. 348. M. 6.

WOBERSIN, FRANZ. Die Echtheit der Bil'amsprüche, Num. 22–24. Gütersloh: Bertelsmann, 1900. Pp. 80. M. 1.20.

WALTER, FRANZ. Die Propheten in ihrem sozialen Beruf und das Wirtschaftsleben ihrer Zeit. Freiburg: Herder, 1900. Pp. 288. M. 3.20.

HAPPEL, OTTO. Der Psalm Nahum (Nahum 1). Würzburg: Göbel, 1900. Pp. 34. M. 0.80.

NICKL, JOHANNES. Die Wiederherstellung des jüdischen Gemeinwesens nach dem babylonischen Exil. Freiburg: Herder, 1900. Pp. 244. M. 5.40.

GEDEN, A. S. Studies in Eastern Religions. London: C. H. Kelly, 1900. Pp. 391. 2s. 6d.

BÜCHLER, ADOLF. Die Tobiaden und die Oniaden im II. Makkabäerbuche und in der verwandten jüdisch-hellenistischen Litteratur. Wien: Hölder, 1899. Pp. 399. M. 7.

ARTICLES.

SELBIE, J. A. Review of Carpenter and Battersby's "Hexateuch according to the Revised Version, Arranged in its Constituent Elements." *Expository Times*, August, 1900, pp. 526–8.

EVERTS, W. W. The Polychrome Bible Tested by the Assyrian Flood-Tablet. *Homiletic Review*, August, 1900, pp 124–30.

ARNOLT, W. M-. The Urim and Thummim: a Suggestion as to their Original Nature and Significance. *American Journal of Semitic Languages and Literatures*, July, 1900, pp. 193–224.

Exod. 28:13–30 describes the high-priestly ephod and the breastplate with the Urim and Thummim; references are found in Lev. 8:7 f.; Deut. 33:8; 1 Sam. 28:3–6; Ezra 2:63; and, most important of all for the right conception of the Urim and Thummim, is 1 Sam. 14:41. The Urim and Thummim were a primitive means of divine communication; the Lord was consulted by means of them. After the death

of David no instance is mentioned in the Old Testament of such consultation; this desuetude was undoubtedly occasioned by the growing influence of Old Testament prophecy. The writer then gives an interesting exhibit of ancient and modern opinion as to just what the Urim and Thummim were; they have been regarded as (*a*) stones in the high-priest's breastplate, (*b*) sacred dice, (*c*) little images of "truth" and "justice," such as are found hung around the neck of an Egyptian priest's mummy. Dr. Arnolt then traces the Babylonian origin of the Urim and Thummim; he says the mythological account of the *Tablets of Destiny*, as found in the Babylonian account of the creation and the legend of *Zu*, and the Old Testament Urim and Thummim, both shaping the destiny of king and nation, revert to the same fountain-head; both alike were a means by which, according to the belief of the early ancestors of both nations, the divine powers (or power) communicated their will and their decisions to king and nation.

PRAŠEK, J. V. On the Question of the Exodus, V. *Expository Times*, August, 1900, pp. 503–7.

LAGRANGE, M. J. L'itinéraire des Israélites du pays de Gessen aux bords du Jourdain: de la frontière de Moab aux rives du Jourdain. *Revue biblique*, July, 1900, pp. 443–9.

LEY, JULIUS. Charakteristik der drei Freunde Hiobs und der Wandlungen in Hiobs religiösen Anschauungen. *Theologische Studien und Kritiken*, Heft 3, 1900, pp. 331–63.

CONDAMIN, ALBERT. Études sur l'Ecclésiaste, V–IX. *Revue biblique*, July, 1900, pp. 354–77.

GEIKIE, C. Isaiah of Jerusalem as a Preacher of National Righteousness. *Homiletic Review*, August, 1900, pp. 106–11.

BARNES, W. E. A Fresh Interpretation of Isaiah 21:1–10. *Journal of Theological Studies*, July, 1900, pp. 583–92.

HOMMEL, FRITZ, NESTLE, EB., AND OTHERS. A Rhetorical Figure in the Old Testament, Jeremiah 7:22. *Expository Times*, August, 1900, pp. 517–19.

NOWACK, W. Review of Smend's "Lehrbuch der alttestamentlichen Religionsgeschichte." *Theologische Rundschau*, August, 1900, pp. 303–11.

MOULTON, J. H. Review of Stave's "Über den Einfluss des Parsismus auf das Judentum." *Critical Review*, July, 1900, pp. 323–30.

KENNEDY, A. R. S. 1 Macc. 14:28, Samarel-Asaramel. *Expository Times*, August, 1900, pp. 523–6.

RYSSEL, V. Die neuen hebräischen Fragmente des Buches Jesus Sirach und ihre Herkunft. *Theologische Studien und Kritiken*, Heft 3, 1900, pp. 363–403.

GASTER, M. A New Fragment of Ben-Sira. *Jewish Quarterly Review*, July, 1900, pp. 688–702.

TAYLOR, C. On the Wisdom of Ben-Sira. *Journal of Theological Studies*, July, 1900, pp. 571–83.

GRIMME, HUBERT. Mètres et strophes dans les fragments du manuscrit parchemin du Siracide, I. *Revue biblique*, July, 1900, pp. 400–413.

PASS, LEONARD and ARENDZEN, J. Fragment of an Aramaic Text of the Testament of Levi. *Jewish Quarterly Review*, July, 1900, pp. 651–61.

CAMERON, G. G. Review of Bacher's "Die älteste Terminologie der jüdischen Schriftauslegung; ein Wörterbuch der bibelexegetischen Kunstsprache der Tannaiten. *Critical Review*, July, 1900, pp. 331–5.

NEW TESTAMENT.

BOOKS.

*HARNACK, ADOLF. Das Wesen des Christentums. Leipzig: Hinrichs, 1900. Pp. 200. M. 4.20. (An English translation will be published soon by Messrs. Williams & Norgate, London.)

BORCHERT, OTTO. Der Goldgrund des Lebensbildes Jesu. Braunschweig: Wollermann, 1900. Pp. 153. M. 2.

*THE EXPOSITOR'S GREEK TESTAMENT, Vol. II: The Acts of the Apostles, by R. J. KNOWLING; St. Paul's Epistle to the Romans, by JAMES DENNEY; St. Paul's First Epistle to the Corinthians, by G. G. FINDLAY. London: Hodder & Stoughton, 1900. Pp. 953. 28s.

STOSCH, G. Die Wirksamkeit des heiligen Geistes in der apostolischen Zeit und in der Gegenwart. Gütersloh: Bertelsmann, 1900. Pp. 27. M. 0.40.

*HAYMAN, HENRY. The Epistles of the New Testament: an attempt to present them in current and popular idiom. London: A. & C. Black, 1900. Pp. 576. 3s. 6d.

DICK, CARL. Der schriftstellerische Plural bei Paulus. Halle: Niemeyer, 1900. Pp. 170. M. 3.60.

BIRD, R. Paul of Tarsus. London: Nelson, 1900. Pp. 528. 6s.

MÜLLER, KARL J. Des Apostels Paulus Brief an die Philipper, übersetzt und erklärt. Freiburg: Herder, 1899. Pp. 355. M. 7.

ARTICLES.

SOLLERTINSKY, S. The Death of St. John the Baptist. *Journal of Theological Studies*, July, 1900, pp. 507–28.

This article is an extended discussion of the circumstances which led up to the death of John the Baptist. Starting with the two accounts in the gospels and Josephus, the author concludes that they are contradictory, and that the gospel account is right. Josephus' account is regarded as an intentional misrepresentation, due to his personal sympathies. Josephus was a warm friend of Agrippa, who was Antipas' rival; moreover, he would wish to defend the honor of Herodias and her daughter Salome, since they were direct descendants of the Maccabean line. Professor Sollertinsky holds that the scribes were the real cause of John's execution (*cf.* Mark 6:22; Matt. 17:12), and that he was beheaded, not at Machærus (so Josephus), but in Galilee, probably at Sepphoris. The positions and arguments of the article are deserving of special attention; whether correct or not can only be determined by thorough discussion.

POPE, R. M. Recent Studies in the Life and Teaching of Jesus. *London Quarterly Review*, July, 1900.

MACGREGOR, W. M. Christ's Three Judges: Herod, Luke 23:7–11. *Expositor*, August, 1900, pp. 119–29.

TURNER, C. H. On πλήρης in John 1:4. *Journal of Theological Studies*, July, 1900, pp. 561–2.

CALMES, TH. Études sur le prologue du quatrième évangile, II, III. *Revue biblique*, July, 1900, pp. 378–99.

REID, JOHN. The Missionary Methods of the Apostles, VII. The Treatment of Converts. *Expository Times*, August, 1900, pp. 508–12.

RICHARDS, A. A. V. Hilgenfeld's Edition of the Acts. *Journal of Theological Studies*, July, 1900, pp. 606–13.

FALCONER, R. A. The Early Visits of St. Paul to Jerusalem. *Expository Times*, August, 1900, pp. 487–90.

RAMSAY, W. M. A Second Fixed Point in the Pauline Chronology. *Expositor*, August, 1900, pp. 81–105.

Four years ago Professor Ramsay endeavored to prove, from Acts, chaps. 20, 21, that Paul's last visit to Jerusalem must have taken place in 57 A. D., and therefore his removal to Rome was in 59 A. D. He now endeavors to support this chronology by arguing that the arrival of Festus in Judea as procurator must have been in the year 59 A. D.

GRAY, W. A. Faith, Hope, and Charity, 1 Cor. 13:13. *Expository Times*, August, 1900, pp. 495–8.

MONTEFIORE, C. G. Review of Dalman's "Christenthum und Judenthum." *Jewish Quarterly Review*, July, 1900, pp. 736–45.

SANDAY, W. Paul's Equivalent for the "Kingdom of Heaven." *Journal of Theological Studies*, July, 1900, pp. 481–91.

There is a broad contrast between the gospels and the epistles which strikes the eye at once: the one simple, pellucid, profound with the profundity that comes from elemental ideas and relations, and that is quite consistent with great apparent artlessness of expression; the other involved and labored, only at times emerging into real simplicity of language, often highly technical, and, if profound, not seldom also obscure. These two portions of the New Testament represent not only two styles of writing, but two distinct types of thought. From the point of view of criticism the distinction of these two types is important: there is no better guarantee of the generally authentic character of the gospel record. The gospels present only a quite insignificant mixing of Pauline and Petrine elements; there is exceedingly little running of one type into another. This is a proof that the teaching of our Lord, as it is recorded in the gospels, has been preserved substantially as it was given. We have by the side of it later types of teaching of marked individuality. This state of things leaves us with a problem which has been, I cannot but think, as yet insufficiently faced. What is the relation of the two types to one another? The one, as we can see, passed into the other; but how did it pass? Can we trace a continuity between the leading conceptions of each? How far is there a real identity of substance underlying the difference of form?

To take one leading conception of the gospels — the kingdom of heaven — what became of this conception in the epistles of Paul? It is conspicuously absent. There are a few references to it considered as future, 1 Cor. 6:9, 10; 15:50; Gal. 5:21; Eph. 5:5; 2 Thess. 1:5; there are two passages where it is considered as present, Rom. 14:17; 1 Cor. 4:20, and with a deep, clear insight into its character. While, therefore, Paul knows and sometimes uses Jesus' religious terms and phraseology, he nevertheless usually adheres to the traditional terms and phraseology of his rabbinic training and the Old Testament. The "kingdom of heaven" is represented in his vocabulary by the "righteousness of God" (Rom. 1:16f.). There is perhaps hardly any word in the Old Testament that has so full and rich a meaning as this word "righteousness," especially as applied to God. We must never forget that for Israel everything was seen in the light of the special relation in which God stood to his people. All that is tenderest, all that is most gracious, was concentrated upon this relation. And the word for it all — the word that describes the faithfulness of God to his covenant with his people — was "righteousness." That one comprehensive word described the deepest workings of the Divine Mind as it went forth in lovingkindness and pity to the people of his choice. So Paul continued the term and the idea when he became a Christian. It lay very near at hand to regard the whole great divine process which constituted Christianity as an expression of the same righteousness. It was the righteousness of God which set it in motion. Through the operation of that righteousness it became the power of God unto salvation to everyone that believed, to the Jew first, and also to the Greek. The righteousness of God showed itself in the desire to produce in man a righteousness which should be the reflection of itself. Justification and sanctification are the technical names for the process. We should try to think of them, not as technicalities, but as the actual living effects that men like Paul felt in themselves and saw in the hearts and lives of the brethren around them.

Jesus' phrase "the kingdom of heaven (God)" is a phrase which runs all through the Old Testament, beginning with the books of Samuel and ending in the book of Daniel, to be kept alive in the popular messianic expectation. The language of Paul is based perhaps mainly on that of the Psalms and the second part of Isaiah. But the content of the two cycles of language and of thought is substantially the same; or it only throws into relief slightly different aspects of that which has a fundamental identity. The central and cardinal point of the Christian dispensation is the same, whether we call it the "righteousness of God" or the "kingdom of heaven." In either case it is the goodness and love of God, actively intervening to guide, redeem, sustain, and bless his people.

KRAUSS, SAMUEL. Eine jüdische Legende von der Auffindung des Kreuzes. *Jewish Quarterly Review*, July, 1900, pp. 718–31.

RELATED SUBJECTS.

BOOKS.

STONE, DARWELL. Outlines of Christian Dogma. London: Longmans, Green & Co., 1900. Pp. 379. 7s. 6d.

VÖLTER, D. Die Visionen des Hermas, die Sibylle und Clemens von Rom. Berlin: Schwetschke & Sohn, 1900. Pp. 54. M. 2.

*SHELDON, W. L. An Ethical Sunday School: a Scheme for the Moral Instruction of the Young. New York: The Macmillan Co., 1900. Pp. 150. $1.25.

HARRIS, J. R. Gospel of the Twelve Apostles, with the Apocalypses of Each One of Them. London: Clay, 1900. Pp. 60. 5s.

TEFFT, LYMAN B. Institutes of Moral Philosophy. Philadelphia: American Baptist Publication Society, 1900. Pp. 400. $1.50.

So many works upon ethics, or moral philosophy as it is here called, are being published in these days that one is bewildered if one wishes to choose among them. The present work is a useful one — though, like some other works upon ethics, it will not be found easy reading. The material is lucidly arranged with chapters and sections which qualify the book for class work, and make reference to its sections easy. Instead of an index the work is furnished with an elaborate chapter analysis.

BROWN, JOHN. Puritan Preaching in England: A Study of Past and Present. New York: Charles Scribner's Sons, 1900. Pp. 290. $1.50.

We have here in book form the Lyman Beecher Lectures on Preaching for 1899, as given at Yale University in October of that year. It is a most interesting study of some of the earlier ministers in the great Puritan movement which was so closely related to the origin of our own ecclesiastical history. No phase of the development of the modern church better repays study.

BAILEY, H. T. The Blackboard in Sunday School. Boston: W. A. Wilde Co., 1900. Pp. 131. $0.75.

The author is the state supervisor of drawing in Massachusetts, and the work which he has given us is the result of fifteen years' actual teaching with the blackboard in Sunday-school classes. It is, therefore, not theoretical, but practical, and proved to be practical. The use of the blackboard in the instruction of children, whether in secular schools or in Sunday schools, has become so thoroughly established as a correct and highly important pedagogical help that we welcome with unusual appreciation this book which explains the best use to be made of the blackboard. It will well repay careful study by every Sunday-school worker who uses, or might use, pictures and diagrams to help the children to get hold of ideas, whether ideas of truth or historical events or customs or geography. The things which it is possible to do with colored crayons and the necessary skill are delightfully illustrated by the pictures which the book contains. No book of this kind has been recently available for teachers, and this one should pass into general use.

ARTICLES.

MATHESON, GEORGE. The Characteristics of Bible Portraiture. *London Quarterly Review*, July, 1900.

DAVIS, O. S. The Gospel Ideal and the Preacher's Message. *Hartford Seminary Record*, August, 1900, pp. 312–18.

MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation: The Argument from Silence. *Expositor*, August, 1900, pp. 129–54.

BROWN, ALEX. How does it Stand with the Bible? *London Quarterly Review*, July, 1900.

KESSLER, L. Wunder und Causalität. *Zeitschrift für Theologie und Kirche*, Heft 4, 1900, pp. 284–324.

BOUSSET, W. Neueste Forschungen auf dem Gebiet der religiösen Litteratur des Spätjudentums. *Theologische Rundschau*, August, 1900, pp. 287–302.

LAGRANGE, M.-J. Projet d'un commentaire complet de l'Écriture sainte. *Revue biblique*, July, 1900, pp. 414–23.

RICHMAN, JULIA. The Jewish Sunday-School Movement in the United States. *Jewish Quarterly Review*, July, 1900, pp. 563–601.

Miss Richman presents a valuable account of the establishment of the Sunday school among American Jews, beginning in Philadelphia in 1838. The movement was called into existence by the fact that the Jewish children, receiving their education in the secular public school of the United States, lacked training in the peculiar ideas and customs of Judaism. In some places schools were organized to teach the Jewish children Hebrew; then a certain amount of catechism was added, and later the sacred Hebrew history was taught. At present there are many large Jewish Sunday schools, and a national organization — the Hebrew Sabbath-School Union of America — for the provision of a uniform system of instruction, and for the training of competent teachers. Under its auspices a series of text-books is being published. The Jewish Chautauqua Society also, of which Rabbi Henry Berkowitz, of Philadelphia, is chancellor, has introduced home reading courses for instruction in Judaism, and summer assemblies. The Sunday schools are generally held on Sunday morning from nine to twelve; in many places there is held in addition a school for instruction in reading and translating Hebrew, on Saturday morning, one hour before the regular synagogue service. The curricula of several important Jewish Sunday schools are given, and while they are in no sense models for Sunday schools in general. they yet may be examined with interest. The great needs in the Jewish Sunday-school movement are not essentially different from the great needs in Christian schools — better equipment, better officers and instructors, better gradation and curricula, and above all a deeper and more intelligent interest on the part of parents in the religious education of their children.

MONTEFIORE, C. G. Liberal Judaism in England: its Difficulties and its Duties. *Jewish Quarterly Review*, July, 1900, pp. 618–50.

MACDONELL, A. A. The Ancient Indian Conception of the Soul and its Future State. *Journal of Theological Studies*, July, 1900, pp. 492–506.

MACALISTER, R. A. S. The Rock-Cut Tombs in Wâdy Er-Rabibi, Jerusalem. *Palestine Exploration Funa Quarterly Statement*, July, 1900, pp. 225–48.

This article is the first of a series which promises to give the fullest account yet written of the interesting tombs in the Valley of Hinnom. Diagrams, measurements, and descriptions are presented, and the inscriptions are reproduced with translation. Mr. Macalister's study will be of importance in the archæology of Palestine.

VINCENT, HUGUES. L'Église de Saint-Jacques le Mineur. *Revue biblique*, July, 1900, pp. 451–6.

SCHICK, C. Mar Metri: or the Greek Convent of St. Demetrius at Jerusalem. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 253–7.

LAGRANGE, M.-J. Lettre au R. P. Séjourné sur des inscriptions de Syrie publiées dans le Revue biblique. *Revue biblique*, July, 1900, pp. 429–49.

HILL, GRAY. The Dead Sea. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 273–85.

BLISS, F. J. Second Report on the Excavations at Tell ej-Judeideh. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 199–222.

It is Dr. Bliss' opinion that this site was occupied in very early times, then abandoned, and not again occupied until the Jewish period; this is the evidence of the pottery, as the very earliest types were found in the Tell, lying just below the Jewish types, without the usual intervening layers of "late pre-Israelite" ware. The villa found at the center of the Tell and unearthed was about forty-five feet square, set to the cardinal points, with walls about three feet thick; the building contained ten rooms. In the middle of the building was a court or atrium, having at its center a pool which was surrounded originally by eight columns. Another interesting feature of the discoveries at Tell ej-Judeideh was thirty-seven jar-handles impressed with the royal stamps, which, with the seventeen found at Tell Zakarîya and the six found at Tell es-Sâfi, and one found at Tell Sandahannah, make in all sixty-one as the result of present excavations. The discussion, therefore, as to the interpretation of the inscriptions on these jar-handles is much advanced, although there is not yet agreement among the authorities. Dr. Bliss treats the subject at length in this article. Over each stamp on the handles is the legend למלך, which may be read either "To the King," or "To the King of," the name of the place appearing below the stamp. Dr. Bliss prefers the former interpretation, whereby no grammatical relation exists between the upper and lower inscriptions. Of the whole number of handles, sixty-one, there are twenty-five which have no place-name below. The other thirty-six present four different names: six of them have Ziph, eight have Hebron, fifteen have Shocoh, seven have an undeciphered name which seems to contain the consonants MMST. This Dr. Bliss takes as an indication that in ancient times the pottery was mainly supplied by royal manufactories which were located at these four towns; and the different designs which appear upon the jar-handles in the stamp between the two lines of inscription are the varying marks of different kings. The historical period to which the jar-handles seem to belong is about 800–500 B. C.

PINCHES, T. G. The Collection of Babylonian Tablets Belonging to Joseph Offord, Esq. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 258–73.

TURNER, C. H. Latin Lists of the Canonical Books. I, The Roman Council under Damasus, A. D. 382. *Journal of Theological Studies*, July, 1900, pp. 554–60.

TURNER, C. H. The Early Episcopal Lists: II, Jerusalem. *Journal of Theological Studies*, July, 1900, pp. 529–53.

THE SOURCE OF THE JORDAN RIVER AT DAN

THE BIBLICAL WORLD

VOLUME XVI NOVEMBER, 1900 NUMBER 5

THE BIBLE AND SOCIAL ETHICS.

JESUS AS THE SOURCE OF SOCIAL ETHICS

THE teaching of Jesus, with all its variety, has always been the standard of faith and conduct, the inspiration and guide, of the Christian church. Central within it are the doctrine of the kingdom of God, the character of the King, the person of the Savior, the method of man's restoration and salvation, the principles of conduct, the duties of man, the hopes of the future. These germinal ideas have had a life and expansion, under the perpetual influence of the Holy Spirit, but today as never before should there be a return to the dominating principle of Christianity: Seek first the kingdom of God and his righteousness. To aid men in accomplishing this is the supreme and only legitimate end of theological schools, churches, Sunday schools; but it is also the duty of families, public schools, libraries, municipal and national governments, armies, navies, industries, museums, colleges, and universities.

THE TEACHING OF SOCIAL ETHICS INVOLVED IN THE TEACHING OF JESUS

"Salvation" may be called the end of all our endeavors, for Jesus came to seek and save the lost. Men are safe only as they are working for the kingdom of God, and not for self. But salvation, as has been truly said, is "not only the beginning of the new life, but also the completion; not simply justification, acquittal through faith, readjustment of our relations to God, but also sanctification, being made holy. . . . . So that saving the lost means not simply passing out of death into life, but also the unfolding and perfecting of that life."

Here is the grandest ideal ever offered to the human reason and imagination; and here is the reconciliation of individual salvation, life, and perfection with the honor of God and the duties and interests of human society. The ideal of this divine dominion implies the perfection of each citizen, in body, soul, and spirit; perfection of intellect, taste, disposition, character. Sin, selfishness, and ignorance are obstacles to be removed. Perfection in finite beings is relative and implies symmetrical growth in the good, the true, and the beautiful. The idea of the kingdom of God is absolutely comprehensive, and Christ cares for all the good of all men. The world needs no other leader, for fulness is in him.

The Need of Such Teaching

The church, therefore, is not a finality or an end; it is, with all its apparatus of institutions and ministries, a divinely appointed means to promote the reign of God. Its ministry is a true "diaconate." Like its master, it is "not to be ministered unto, but to minister." And, if this service is to be intelligent, the study of social obligations and duties, and of the methods of service required in each age and land, is logically demanded by any scheme of Christian education, from academy to theological school.

The Place of Such Teaching in the Bible

And this which is logically involved in biblical teaching has been actually and historically a part, though sometimes a neglected part, of Christian teaching. There is a feeling, somewhat current in certain church circles, that "sociology" is something absolutely new in the church, a novel invention of restless spirits, an intrusion into the curriculum of studies of the ministry. Nothing further from the fact can be conceived. This particular designation, it is true, was started by an unbelieving philosopher, but the discipline itself is ancient in the church. It would be incredible to suppose that so vast a field of Christian teaching and practice should have to wait for our generation to be cultivated. For the entire Bible is full of discussions of the ends and means of social life. Genesis begins with a sublime picture of the created universe, and ascribes its

existence to God. That is the deepest truth known to man. All the physical sciences, from astronomy to biology, have religious significance in their efforts to trace out in detail the contents of this revelation, and this is a justification of science in a Christian college. The Old Testament is a sketch of the origin of the human race and the history of a people. The law-codes of Moses regulated life in every detail. The prophetic books are crowded with discussions of domestic, industrial, political, and philanthropic relations and obligations. The teachings of Jesus and of the apostles are a mine of social ethics. In our Christian belief the Divine Father has made of one all nations of mankind, and governs them. Relationship to God is the only common bond. The kingdom of heaven is the goal of the race. To this supreme end all matter, force, life, art, science and invention, institutions, laws, governments, are auxiliary and ministrant. Every counsel opposed to this divine purpose must come to naught ; all that works for it has divine help.

The Opportunity of the Minister

Possessed thus of a thesaurus of invaluable material for teaching social ethics, every Christian teacher should seek with all earnestness to master the biblical history and its teachings. No matter how few his treatises upon social subjects, the Christian minister has in the Bible inspiration and counsel whenever he would approach the great principles governing human life. To master the teachings of Jeremiah and Amos and their fellow-prophets is to master fundamental social truths. To teach men to incorporate in business, laws, amusements, the teachings of Jesus is to teach them to live together in equity and love. However foreign to our day may be some of the specific rules guiding the applications of these truths to conditions contemporary with the biblical writer, the truths themselves are eternal. For in the biblical teaching we find the germination, as in a nursery, of all the sound developments in later ages, and Jesus' promise of the guiding Spirit who shall lead into all truth and all duty awaits fulfilment in the heart of every disciple who seeks to bring these teachings into the fruition of a social kingdom of God.

THE SOURCES OF THE JORDAN RIVER.

By J. L. Leeper, D.D.,
Fort Wayne, Ind.

(Illustrated with photographs by the author.)

The Jordan river is unique in nature and in history. Other planets may have a river like unto that of the Land of Promise, but not other countries. Its highest source is above the clouds, amid the peaks of Lebanon; its farthest destination is deep beneath the ocean. Its only outlet is the heavens. Least beautiful and least useful perhaps of all rivers, there is none the world will go so far to see. Curiosity or holy thought brings annually to its banks Moslem, Jew, and gentile; and the Christian sees in it the symbol of the limit of his pilgrim-fellowship, and in its passage the way into the elysium of the blessed.

There is no stream on earth whose glory has so completely departed. Once the arable lands skirting this colossal ditch bloomed and blossomed as the rose. Now they are a waste, howling wilderness. Prosperous towns and cities have been supplanted by wretched villages of mud-huts and the tents of the roving Bedouin. Then a teeming population, inhabiting this mighty trench, kept guard over its fertility and productiveness; now the only sentinels are the ruined castles which crown the highlands.

From whatever part of Palestine one turns his eyes northward a lofty, conical peak terminates his view. From the plain of Sharon, from the shores of the Dead Sea, from the mountains of Galilee, and from the heights of Gilead that pale-blue, snow-streaked cone forms the one feature of the northern horizon. It is Hermon, in which the Anti-Lebanon range reaches its highest elevation of nine thousand feet above the sea level. From the plain, eight thousand feet below the summit, within the amphitheater formed by the two ranges running southward into which Hermon splits, the Jordan river takes its rise.

There are three streams which contest the honor of being considered the source of the Jordan, viz.: the Leddan, the Banias, and the Hasbany. Each possesses its superlative feature to boast of: the Leddan is much the largest; the Hasbany is by far the longest; but the Banias is the most beautiful. We will consider them in the order of their historical importance.

THE BRIDGE AND CASCADE AT BANIAS

The Leddan bursts up from the very bosom of the plain, and sends forth at once a wide, crystal river, with force enough to turn a mile of mills, and is said to be the most copious fountain in the world. It is surrounded with a jungle of fig trees, reeds, and strongest creepers, which McGregor describes as "impenetrable to man," "defying all efforts to enter its retreats," and filled with the wild beasts which inhabit the jungle of the Jordan. This was a challenge to attack it. Several efforts were made without success, but with the aid of the club of a wandering Bedouin, who had sat down where we were taking luncheon, for half an hour I waged war with the break, wading through water, clambering over ruins, till at last I stood by the very birthplace of that mysterious, life-giving river, where I fancy no human foot has been planted for ages. Reaching my arm over the brink, from my hand I drank copiously of the crystal waters. I bathed my brow in the sacred stream which baptized the Son of God. I planted my camera upon the verge, to catch its first burst from the unfathomable depths beneath, as seen in the accompanying illustration. But, alas! such scenes refuse to be taken captive. The deafening roar within the

impenetrable jungle, the reeds, the creepers, the possible appearance of a wild beast, are not there.

On the east side of the fountain is a mound with a crater-like summit, but probably of artificial formation. It is about nine hundred feet long and seven hundred and fifty feet wide. The Arabic name is Tell-el-Kadi; and since Kadi in Arabic and Dan in Hebrew have the same meaning, "judge," there seems to be no doubt that the town of Dan once stood here. The Danites captured it and the surrounding country from the Phœnicians, who called their city Laish. Being overcrowded in the territory originally assigned to them, and annoyed by the repeated invasions of the Philistines from the neighboring plain, they sent spies northward to seek a location for a colony. They came upon this well-watered region, and reported: "We have seen the land, and behold, it is very good . . . . be not slothful to go and to enter to possess the land. When ye go ye shall come upon a people secure, and to a large land; . . . . a place where there is no want of anything that is in the earth" (Judges, chaps. 17 and 18).

Accordingly six hundred Danites set out to make the conquest. They found them "dwelling secure" in this secluded valley, separated from the mother-colony at Zidon, and therefore from help, by the Lebanon ranges. They conquered the city and slew the inhabitants. They set up an irregular priesthood, and the graven image which they had stolen from Micah by the way. They built a city which they called Dan, "after the name of Dan their father." This conquest marked the limits of the Holy Land upon the north; hence the defining phrase "from Dan to Beersheba."

The spot is suggestive of many memories. It was here that Jeroboam set up one of the golden calves, the reputed spot of the temple being upon the northwest corner of the mound. Here, too, the Father of the Faithful stole in upon the confederate kings, carousing around this fountain, who had sacked Sodom, and recovered Lot with his family.

From the source of the Leddan our way led north and east. The setting sun wrapped Hermon in a canopy of purple, crimson,

gorgeous clouds, and golden beams shot forth from its glittering heights. We were now traversing the battlefield where two centuries before Christ a large part of the army of Scopas was destroyed by Antiochus the Great, a battle memorable in the annals of Palestine because in it elephants were extensively used. Our winding path led through a forest of oaks, over mossy, park-like verdure, and presently by rippling waters and over humming runlets underground. Soon rills became rivulets, and rivulets rushing torrents, spanned by bridges, broken by cascades, overhung by blooming oleanders and tall poplars, skirted by ruins, ancient and modern, the huts of the present and the palaces and castles of former generations, suggesting a "Syrian Tivoli." This was Banias, the easternmost source of the Jordan river. It is just beyond the limits of Holy Ground, being about an hour from Tell-el-Kadi. For beauty of situation it is not equaled in Palestine, and for a tangled web of associations it is scarcely equaled in history, having been in turn sacred alike to Baalite, Jew, Greek, Roman, and Moslem.

FORTIFIED BRIDGE AT BANIAS

According to Robinson and Schwartz, it is the Baal-gad of Scripture. However that may be, Balinas, its most ancient name, commemorates the worship of Baal here ten or fifteen centuries before the Greeks ever heard of the place. When they came, the ancient shrine of Baal was replaced by that of the Greek god Pan, and they called the place Paneas. The Romans called it Cæsarea Philippi in honor of the emperor and governor by which it is known in the New Testament. For a short time it enjoyed the name Neroneas in honor of the monster Nero.

SOURCE OF THE JORDAN RIVER AT BANIAS

But the foreign names have fallen into disuse, and Paneas survives in Banias, as the Arabs have no letter *p*.

We found our tents pitched amid a fine grove of olives and upon the table-rock above the vale below. After sipping tea we started out to explore. Within a stone's throw of our encampment we found the source of the rushing waters. The head of all is a limestone cliff, eighty feet in height, discolored by the iron water which seeps through it. In the face of the cliff is a deep cavern, to the right of which are carved niches, the remnants of a rock-cut temple, which, though now empty, speak of images and idol-worship. Over one is the inscription Πανι τε και Νυμφαις, dedicating the sanctuary to Pan and the nymphs. One recess is adorned with an arched and fluted roof, while several tablets with mutilated inscriptions appear in another. To the left (the right in the illustration) of the cavern and on the summit of the cliff is a Mohammedan

shrine to the mysterious saint Sheikh Khudr, or St. George, which stands, it is claimed, over the substructure of the white-marble temple which Herod the Great erected to the memory of Augustus. Concerning this grotto, sanctuary, and temple Josephus says:

So Cæsar bestowed his country from Herod; it . . . . contained Paneas and the country round about . . . . So when he had conducted Cæsar to the sea, and was returned home, he built him a most beautiful temple of the

A NICHE IN THE TEMPLE OF PAN

whitest stone . . . . near the place called Panium. This is a very fine cave in the mountain, under which there is a great cavity in the earth, and the cavern is abrupt and prodigiously deep, and full of still water; over it hangs a vast mountain, and under the caverns arise the springs of the Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which was dedicated to Cæsar.

At the base of the cliff is a huge mass of débris, formed by masses of fallen rock, and doubtless also of portions of these temples, which excavation will alone reveal. The cave is still there, and was well filled with water. The stream may once have flowed directly from the cavern, but now it percolates through the débris a copious flood of sparkling water, and gathers in a reservoir below, reminding one of the river Rhone flowing out from under the glacier by that name. Thence it dashes off in

babbling brook and swirling torrents, making the very air musical with the laughter of the waters, and converting into fairyland the tropical vale resonant with the notes of birds and sweet with the odor of flowers. We do not wonder that the gods of the woods and streams found here a congenial dwelling-place.

Strolling down the valley, we found that Banias, like other Turkish towns, was little the better for its matchless situation.

BOOTHS ON THE HOUSETOPS AT BANIAS

Everywhere by the pathway were the traces of former grandeur: fragments of sculpture, broken columns, the native huts themselves being in part constructed out of the masonry of antiquity. The villas and palaces of Herod have been the quarry of sixty generations, and what remains above ground is probably not a tithe of that which lies buried in the earth. One novelty of the present is the booths erected upon the housetops by the sleepy, stupid inhabitants out of twigs and leaves. Into these they creep and sleep during the summer season to escape the scorpions, centipedes, and other vermin. The dwellings are of the pattern which prevails in northern Syria, consisting of an inclosure within rude walls, with no windows and a single portal, having flat roofs formed of alternate layers of brushwood and

clay upon an underlayer of poplar poles, and rolled hard by a broken column picked from the débris of an ancient ruin, and which remains upon the roof for use at every rainfall. Neither space nor theme permits me to speak of the many relics of ancient glory to be seen at Banias: the citadel, the sacred oak of Bashan — a trophy, perhaps, of Ashtoreth worship — the towers and bastions of the splendid ruin of the castle of Subeibeh. As

RUINS OF CITADEL AT BANIAS

to situation and extent, the celebrated castle of Heidelberg is much its inferior. It crowns a spur of Hermon a thousand feet above the springs of the Jordan, and is, according to Murray, "the most perfect and imposing specimen of the military architecture of the Phœnicians, or, possibly, of the Syro-Grecians, extant." This is what remains of the monuments of the Herods to the honor of the Cæsars, of "Baal-gad in the valley of Lebanon under Hermon."

But the one thing that lights up this region with more than earthly glory, like the sun's rays piercing through the mist, is the fact that somewhere in the neighborhood of Banias — "the parts of Cæsarea Philippi" — was made the first clear confession of

GROTTO AND NICHES CUT IN THE ROCK AT BANIAS

His messiahship. Here where men were worshiping, side by side, the forces of nature and the incarnation of political power, He declared Himself the founder of the everlasting kingdom of God. Surrounded by His little band of fugitives, how unequal seemed the contest! But while temples to Syrian, Greek, and Roman deities are crumbling on Grecian headlands and Roman hills, new spiritual conquests are fulfilling the prediction:

> "Jesus shall reign where'er the sun
> Does his successive journeys run."

Here, too, on one of the shoulders of Hermon (much better that no one can say exactly which), amid celestial splendor, "he was transfigured" before his three disciples. Since the monkish legend which placed it on Tabor has been abandoned, all the world believes that it was among these solitudes that the voice was heard from heaven attesting the truth of Peter's confession, "This is my beloved Son: hear him"—a truth meant for the world, and not for a single spot.

BRIDGE OVER THE HASBANY

The Hasbany, the westernmost source of the Jordan, is born high in the snows of Hermon beyond Hasbeya, which gives its name to this mountain torrent. It is a fickle stream, subject in its highest reaches to the caprices of the weather. In the dry season its water-worn track is full of huge white stones; in the rainy season it becomes a powerful stream of surface water. Farther down, however, it receives tributaries, and, gathering volume, tumbles, foams, and hisses in its downward course. At several points it is spanned by bridges, that of El Ghujar being sixty-five paces long and four paces broad, and having three unsymmetrical arches. Thence it roars onward through a wild glen, passing on its southern ledge the site of ancient Hazor, according to De Saulcy and McGregor. Soon it disappears in the Huleh marsh and joins the stream from Banias at Tell Sheik Yusuf. To this point the Banias has fallen one thousand feet in the distance of twelve miles, after a most devious

course. The two rivers, each about seventy feet wide and eight feet deep, form by their union a stream one hundred feet broad, the banks from twelve to twenty feet high. This is the real beginning of the Jordan river; the Leddan from Dan, having broken its channel, is absorbed by marshland and does not join in the union, unless in canalettes; but this no one knows. Beyond the marsh, the Jordan follows its tortuous and mysterious way to the Sea of Galilee and the Dead Sea.

A GLIMPSE OF THE INNER LIFE OF CHRIST'S TIME

By George F. Genung, D.D.,
Richmond Theological Seminary, Richmond, Va.

Of that small group of common folk awaiting our Lord's advent, into whose inner life the Scripture vouchsafes us a glimpse, one of the most interesting is Nathanael of Cana. To the attentive discerner of spirits the Savior's first greeting of that ardent enthusiast contains implications of great interest as an evidence of the existence of a peculiar group of idealists to which he must have belonged.

With what we must believe to be an unerring divine insight, Nathanael was styled by Jesus "an Israelite indeed in whom is no guile." We cannot but feel that the form of falsity or guile from which our Lord so admiringly pronounces him free is something higher than the mere vulgar dishonesty in dealing, or falsehood in common intercourse, which is the temptation of cowardly or avaricious natures. It must be a far subtler and more spiritual besetment. The absence of it is distinctly a virtue — something of positive worth, involving not simply heroic resistance in the realm of the actual, but insight and humility and direct converse with truth in the realm of the ideal. He was a sincere man — a man without sham. He saw and exemplified truth without being a party to what Paul would call its adulteration. Perhaps we may get nearest to the force of the Master's commendation by translating, "Behold an Israelite indeed, in whom is no cant."

Now, cant is a totally unconscious hypocrisy. It is the grasping of spiritual things solely by their notions, and a use of those notions as social currency in a conventional manner, and without experience of their content, as if they were the realities. It is the use of the deepest terms without an attempt to fathom their meaning — the assumption of proficiency or knowledge in

realms to which, except by mere intellectual cram, the spirit has not attained.

The province in which cant especially operates is the sphere of the ideal. It is only those conceptions or systems of conduct which attain their true existence and worth by being brought to an ideal perfection that are capable of being debased by cant. Cant is but the shadow, or counterfeit, of the spiritual; it is the characteristic failure or foil which is the correlative of idealism. No one falls into cant except in the presence of an ideal too high and pure for the unspiritual to comprehend. To commend Nathanael, therefore, for preserving himself free from cant was to imply that he was an idealist. That he was longing for a perfection — seeking a higher than earthly reward — appears in the very terms of our Savior's compliment, in which he emphasizes the particular virtue of being without guile.

But the emphasis on this particular virtue also seems to imply another thing — that Nathanael in this regard shines by contrast. If Jesus is gratified to find for once a genuine Israelite without cant, then it appears that there were far too many others in whom this profession of true Israelite had degenerated into a cant. But cant dogs the footsteps only of those ideals which have become the watchword of a group or sect. It is only the virtue that has attained to a certain spread of popularity which attracts a body of imitators; only a form of enthusiasm which has developed and fixed and limited its notions into a rote-learned confession experiences the fate of having its aspirations taken up and vulgarized by those who are capable only of cant. Nathanael's emphasized and contrasted sincerity in this idealistic sphere, therefore, discloses by the light of its mild ray the existence of a recognized group with aspirations or pretensions similar to his own.

We see, then, that among those people in whom the prophetic ideas had ripened into a preparation for Christ was a distinct group to whom the being a true Israelite was an ideal attainment. Among the professions and aspirations which constituted the motive power of spiritual religion was this impulse and purpose to merit the name of an Israelite indeed. Not all

of Israel, then, rested in the feeling that because they had Abraham for their father they had realized the whole meaning of their birthright; there were those who distinguished between Israel after the flesh and Israel after the spirit, and longed to realize the inner meaning of their Abrahamic lineage by confirmed character.

Idealism does not always take the form of a longing for enhanced personal worth and goodness. Much oftener, I fancy, the person who sighs for better things takes the satisfactoriness of his own virtue for granted, while the longing is for better conditions for its exercise. Few strive to be ideal Israelites, as compared with the many who wish Israelites to have an ideal chance. So in that group who waited for redemption in Israel there appears little mention of that particular form of idealism which Nathanael exemplified. Zacharias is a good churchman whose prayer is that the nation may serve God all its days without the fear of enemies; while the Messiah is like a sunrise enlightening the darkened, so that their feet may go straight in the paths of peace. Simeon awaits the consolation of Israel; and the Messiah is to him a light for the gentiles and the glory of his own nation. But are not these anticipations of redemption, good as they are, distinctly less personal and character-forming than the humble and unsatisfied longing to merit and adorn the grand old name of Israelite, which characterized the idealism of Nathanael's kind? These others wish for a *benefit* to arise from the coming messianic state; he longs for a *righteousness* to be realized personally in it, and in so doing illustrates that superior character-developing power which comes of welcoming Christ *in* us, as distinguished from the Christ *for* us.

In this little messianic cult in which Nathanael shared we seem to see a suggestive connection with the Servant-of-Yahweh prophecy included in the book of Isaiah. It would be strange if that most inward and spiritual expression of the messianic hope did not have its unperverted outgrowth somewhere in the inner life of our Savior's time, though naturally the messianic expectations which come to most noticeable expression in Jewish popular life are the more ambitious hopes connected with

Messiah's royalty and power. In the climax of that prophecy, as we find it in the fifty-third chapter of Isaiah, the Servant appears as a wonderful individual, greatly afflicted, and yet finally felt by the penitent to be God's sufferer for their sins, and destined to be satisfied by the redemption of many through his sufferings. No one, perhaps, in Christ's time, except the Savior himself, ever thought of identifying himself with the Servant as there portrayed, or aspired to realize personally that character in its highest and most redemptive aspect. All that the most spiritual could anticipate in that presentation would be Christ *for* us.

But it is to be remembered that when the Servant of Yahweh first appears in the prophecy he is identified with the captive nation. He is a new character which they are to realize in spite of the sweeping away of their national existence. Then, later, as the inability of the nation as a whole to make the vision actual becomes apparent, the Servant seems to be thought of as the ideal center of the nation — the spiritual heart of Israel which, by its comprehension of God's redemptive purposes, can be the vital *point d'appui* for the uplift of the nation itself, as well as for the redemption of the world. Here was a conception of the Servant of Yahweh into which the spiritually minded could enter by personal aspiration. Here was a glowing vision of the messianic character which could identify itself with the purest human longings and become the goal of those who humbly sought to fulfil the meaning of their birthright as members of the priestly nation.

Is there not reason to surmise that in that idealistic trait of Nathanael which Christ commended, and in which he recognized spiritual kinship, there is seen an outgrowth of that prophetic thought of Messiah which conceives of him as a goal of collective attainment? May we not believe that the prophet's presentation of the Servant as the true spiritual Israel did not prove abortive, but found an answering aspiration in some hearts? But few glimpses are given us of the deepest inner life of Israel in the time of Christ; but, if we have rightly interpreted this one, what a gratifying glimpse it is! There were those who

sought not simply to benefit by God's chosen One when he came, but who frankly aimed to *be* the Servant of Yahweh, at least in some aspects of his ideal elevation above common Israel. In their reception of the Messiah there was the transforming power of the Christ *in* us, as well as the hope of remission through the Christ *for* us. Even in this highest character of redeeming Servant of Yahweh, we may believe that Jesus was not projected on the nation as one of totally foreign birth and with no possibility of fellowship, but that he came as the highest, truest fruitage of their ages of religion and revelation —the only perfect ripening of that fruit indeed, but at least accompanied by other growths on the same stem not different in kind from the seed which finally came to its perfect fruition in the Word made flesh.

THE PURPOSE AND PLAN OF THE GOSPEL OF LUKE.

By Ernest D. Burton,
The University of Chicago.

IV. THE PURPOSE AND POINT OF VIEW OF THE GOSPEL.

In this matter, as in respect to the readers, we have the great advantage of possessing a statement from the author himself. He wrote, he says, after careful investigation, in order that his reader might know the certainty concerning the things wherein he had been instructed, *i. e.*, that he might have accurate knowledge concerning the events of Jesus' life. We are prepared, therefore, not to find any such definite argumentative aim as characterizes the gospel of Matthew, but on the other hand to discover a somewhat more definite and conscious historical purpose than appears in Mark. Nor are these expectations disappointed in the book. Though written chiefly for gentiles, there is as little evidence of intention to enter into the controversies of the apostolic age with reference to the relations of Jews and gentiles in the kingdom as appears in Mark. Both John and Jesus are intimately associated with the temple in their birth, and the first event in which Jesus is recorded as taking active part occurs also in the temple. That Jesus was opposed by the Pharisees appears as clearly as in the other synoptic gospels, and there are not a few passages in which Jesus sharply reproves them. But most of the passages which in the gospel of Matthew emphasize the special opportunity of the Jews, and distinctly set forth the rejection of the kingdom by the Jews, and of the nation by Jesus, are absent from Luke. Intimations of the universal scope of the gospel occur, some of them peculiar to the gospel (2 : 31 f.; 3 : 6; 4 : 24–27; 9 : 52), but, on the other hand, some which are found in the other gospels (*e. g.*, Matt. 15 : 22–28; Mark 7 : 25–30; Matt. 8 : 11) are lacking in Luke. The book is considerably longer than Mark, and shows more indications of conscious literary construction than appear in Mark.

But of the influence of an argumentative aim on the structure it is impossible to discover any trace. The author seems to have aimed at an orderly account of the life of Jesus, as complete as his sources enabled him to make it without duplication of material or the use of matter which he regarded as untrustworthy.

Yet the book is not, after all, devoid of a color and character of its own. While the material is in large part the same that is found in Matthew and Mark, and while it presents Jesus from much the same point of view as the other synoptists, especially as compared with the fourth gospel, yet the portrait is not identical with theirs. Luke's picture of Jesus is in a sense less provincial, more cosmopolitan, than that of Matthew or that of Mark. While Mark's attention is absorbed with the majestic figure of Jesus in his public career, teaching, working, suffering, dying, rising again; while Matthew sees in him the promised Messiah, fulfilling Old Testament prophecy and his own prediction that, if his own nation rejectcd him, the kingdom of God should be taken from them and given to the nations, this gospel presents him to us in his intimate, and yet his universal, relationship to men, the mediator between the one God and all men. Divine in origin, yet born into a human family, and subject to the ordinances of the law under which he was born and to parental authority, he is by his genealogy (traced back, not, as in Matthew, to David and Abraham, but to Adam, son of God) set forth as a member of the universal human family, itself the offspring of God. A man who by constant prayer took hold on God, while he devoted his life to helping and saving the lost, he is at the same time the friend of the publican and the sinner, and the expression of God's love for a lost world (see especially chap. 15).

But this conception of the mission of Jesus is naturally accompanied by an emphasis upon the intimacy and universality of men's relations to one another. The parables that teach the duties of men to one another intimate not indistinctly that these obligations are not bound by social or national lines (6:27 ff.; 10:30–37; 16:19–31). It is not so much, however, the barrier between Jew and gentile against which the

teaching of Jesus reported in this gospel is directed, as that which pride had set up between Pharisee and publican, rich and poor, man and woman, Jew and Samaritan. And of these various barriers separating men into classes it is the one between rich and poor which more frequently perhaps than any other is inveighed against in this gospel. The facts of Jesus' life which associate him with the poor, and his teachings which express sympathy with the poor or point out the danger of riches, are represented, not in this gospel alone, but in this more than in any of the others.[13]

Thus, if we are to point out anything which is distinctive of the point of view of this gospel as compared with the other synoptic gospels, it will be the emphasis upon the two conceptions of universality and relationship, applied both as between Christ, as representative of God's attitude, and men, and between man and man. Jesus, as this gospel presents him to us, reveals to us the compassion of God for all, and teaches that men ought in humility and love to seek out and help all the needy and the lost, ignoring all the artificial barriers which pride and selfishness have set up.

Yet it is not less necessary to remember that our gospels, especially the synoptic gospels, resemble one another in purpose, as in scope and content, by more than they differ the one from the other. Like Matthew and Mark, Luke wrote for the edification of the church, and used the materials which he possessed. With less definite argumentative purpose, and probably with less selection and exclusion of material at his hand than Matthew, the distinctive character of his book may be due quite as much to the character of his sources, or to unconscious selection, as to definite intention. The only conscious purpose which we can with confidence attribute to the evangelist is that which he has himself expressed in his preface, viz., on the basis of trustworthy sources and careful investigation to give an orderly and historically true narrative of the events connected with the life of Jesus.

[13] See, *e. g.*, 2:7, 16, 24; 6:20, 21, 24, 25; 8:3; 9:58; 12:13–34; 14:12–14; 16:14, 15, 19–31; 18:22–30; 19:8; *cf.* MATHEWS, *Social Teaching of Jesus*, pp. 141 f.; PLUMMER, *Com. on Luke*, p. xxv, especially as against an over-emphasis on this element of the third gospel.

V. THE PLAN OF THE GOSPEL.

The structure of the book is simple, following the main outlines indicated by Mark, but prefixing the sections on the infancy and youth, and greatly enlarging the narrative of the journey to Jerusalem. The following analysis is an attempt to exhibit the author's plan; but little significance, however, can be attached to the divisions of the Galilean ministry:

ANALYSIS OF THE GOSPEL OF LUKE.

I. PREFACE.	1 : 1–4
II. BIRTH, CHILDHOOD, AND YOUTH OF JOHN THE BAPTIST AND OF JESUS.	1 : 5—2 : 52
1. The birth of John the Baptist promised.	1 : 5–25
2. Annunciation of the birth of Jesus.	1 : 26–38
3. Mary's visit to Elizabeth.	1 : 39–56
4. Birth and youth of John.	1 : 57–80
5. The birth of Jesus.	2 : 1–7
6. The angels and the shepherds.	2 : 8–20
7. The circumcision of Jesus.	2 : 21
8. The presentation in the temple.	2 : 22–39
9. Childhood and youth of Jesus in Nazareth.	2 : 40–52
III. PREPARATION FOR CHRIST'S PUBLIC WORK.	3 : 1—4 : 13
1. The early ministry of John the Baptist.	3 : 1–20
2. The baptism of Jesus.	3 : 21, 22
3. Genealogy of Jesus.	3 : 23–38
4. The temptation of Jesus in the wilderness.	4 : 1–13
IV. THE GALILEAN MINISTRY.	4 : 14—9 : 50
1. Early events at Nazareth and Capernaum.	4 : 14–44
a. Beginning of the ministry in Galilee.	4 : 14, 15
b. The rejection at Nazareth.	4 : 16–30
c. A sabbath at Capernaum.	4 : 31–41
d. Leaves Capernaum, and preaches in Galilee.	4 : 42–44
2. From the call of the Four to the choosing of the Twelve.	5 : 1—6 : 11
a. Call of the Four.	5 : 1–11
b. A leper healed.	5 : 12–16
c. A paralytic healed.	5 : 17–26
d. The call of Levi and the feast in his house.	5 : 27–32
e. Question about fasting.	5 : 33–39
f. Plucking grain on the sabbath.	6 : 1–5
g. A withered hand healed on the sabbath.	6 : 6–11

3. From the choosing of the Twelve to the sending of them out.	6 : 12—8 : 56
a. Choosing of the Twelve.	6 : 12–16
b. Sermon on the Mountain.	6 : 17–49
c. The centurion's servant healed.	7 : 1–10
d. Widow's son at Nain.	7 : 11–17
e. Message from John the Baptist.	7 : 18–35
f. Jesus anointed in the house of Simon the Pharisee.	7 : 36–50
g. Tour in Galilee continued.	8 : 1–3
h. Teaching in parables.	8 : 4–18
i. Natural and spiritual kinsmen.	8 : 19–21
j. Stilling of the tempest.	8 : 22–25
k. The Gerasene demoniac.	8 : 26–39
l. The daughter of Jairus raised to life.	8 : 40–56
4. From the sending out of the Twelve to the departure from Galilee.	9 : 1–50
a. Sending out of the Twelve.	9 : 1–9
b. Feeding of the five thousand.	9 : 10–17
c. Peter's confession and Christ's prediction of his death and resurrection.	9 : 18–27
d. The transfiguration.	9 : 28–36
e. The demoniac boy.	9 : 37–42
f. Jesus again predicts his death and resurrection.	9 : 43–45
g. The ambition and jealousy of the disciples reproved.	9 : 46–50
V. The Journey to Jerusalem through Samaria (and Perea).	9 : 51—19 : 28
1. The final departure from Galilee.	9 : 51–56
2. Answers to three disciples.	9 : 57–62
3. Mission of the Seventy.	10 : 1–24
4. Parable of the good Samaritan.	10 : 25–37
5. In the house of Martha and Mary.	10 : 38–42
6. Teaching about prayer.	11 : 1–13
7. Casting out demons.	11 : 14–28
8. The sign of Jonah; the lamp of the body.	11 : 29–36
9. Woes against the Pharisees uttered at a Pharisee's table.	11 : 37–54
10. Warnings against hypocrisy and covetousness; injunctions to be watchful.	chap. 12
11. The Galileans slain by Pilate: Repentance enjoined.	13 : 1–9
12. The woman healed on a sabbath.	13 : 10–21
13. Are there few that be saved?	13 : 22–30
14. Reply to the warning against Herod.	13 : 31–35
15. Teachings at a Pharisee's table.	14 : 1–24
16. On counting the cost.	14 : 25–35

17. Three parables of grace.	chap. 15
18. Two parables of warning.	chap. 16
19. Concerning offenses, forgiveness, and faith.	17 : 1–10
20. The ten lepers.	17 : 11–19
21. The coming of the kingdom.	17 : 20—18 : 8
22. The Pharisee and the publican.	18 : 9–14
23. Christ blessing little children.	18 : 15–17
24. The rich young ruler.	18 : 18–30
25. Jesus predicts his crucifixion.	18 : 31–34
26. The blind man near Jericho.	18 : 35–43
27. Visit to Zaccheus.	19 : 1–10
28. The parable of the minæ.	19 : 11–28
VI. Passion Week.	19 : 29—23 : 56
1. The triumphal entry.	19 : 29–44
2. The cleansing of the temple.	19 : 45, 46
3. Conflict with the Jewish leaders.	19 : 47—20 : 47
4. Commendation of the widow's gift.	21 : 1–4
5. Discourse concerning the destruction of Jerusalem.	21 : 5–38
6. The plot of the Jews and the treachery of Judas.	22 : 1–6
7. The last supper.	22 : 7–23
8. Discourse to the disciples.	22 : 24–38
9. The agony in Gethsemane.	22 : 39–46
10. The arrest.	22 : 47–54
11. Peter's denials.	22 : 55–62
12. The trial — Jesus before the Jewish authorities.	22 : 63–71
13. The trial before Pilate.	23 : 1–25
14. The crucifixion and death.	23 : 26–49
15. The burial.	23 : 50–56
VII. From the Resurrection to the Ascension.	chap. 24
1. The empty tomb.	24 : 1–12
2. The appearance to the two on the road to Emmaus.	24 : 13–35
3. The appearance to the eleven at Jerusalem.	24 : 36–49
4. The ascension.	24 : 50–53

APPENDED NOTE I.

THE FIFTEENTH YEAR OF TIBERIUS.

In Luke 3 : 1 we are told that John the Baptist began his ministry in the fifteenth year of Tiberius. In 3 : 23 the evangelist speaks of Jesus as being about thirty years old. The latter statement probably refers to the time when Jesus began his public ministry, and this event, it is evidently implied, occurred not many months after the beginning of John the Baptist's ministry already dated as in the fifteenth year of Tiberius. Reckoning the reign of Tiberius, in the usual way, from the death of Augustus in August of 767 A. U. C. = 14 A. D., his fifteenth year would begin in

September, 27, January, 28, April, 28, or August, 28, according to the method of reckoning which Luke employed (see RAMSAY, *Was Christ Born at Bethlehem?* p. 221), and the beginning of the ministry of John would fall in the year 28, possibly at the end of 27. If some months later, say in the middle of the year 28, Jesus began to teach, being then about thirty years of age, his birth would fall about 3 B. C. Since, however, on the basis of Matt., chap. 2 (*cf.* also Luke 1 : 5), the birth of Jesus preceded the death of Herod, which itself occurred in March, 4 B. C., it would be necessary to suppose that at the time indicated by Luke 3 : 23 Jesus was in fact scarcely less than thirty-two years old, if not indeed a year or so older. The statement of Luke 2 : 3 seems also to require that the birth of Jesus be placed in 5 B. C., if not even in 6. See the next note.

In view of this difficulty appeal has been made to the possibility of a different reckoning of the years of Tiberius. About the end of 764 A. U. C.= 11 A. D. Tiberius began, by decree of the senate, to exercise in the provinces authority equal to that of the emperor. (VELLEIUS PATERCULUS, II, 121, "Et [cum] senatus populusque Romanus, postulante patre, ut aequum ei jus in omnibus provinciis exercitibusque esset decreto complexus esset . . . .") It has been suggested that Luke, writing in the provinces where Tiberius exercised this authority, might have reckoned his years from the beginning of its exercise in 11 or 12 A. D. No conclusive proof of such a reckoning has been brought forward; for the coin of Antioch on which Wieseler relied is not now regarded as genuine, and other coins of Antioch reckon the years of Tiberius from the death of Augustus. But it is known that there was considerable variety in the methods of reckoning the years of the emperors, and it seems at least possible that Luke reckoned the years of Tiberius from 11 or 12 instead of from 14 A. D. This is all the more possible in view of the fact, to which Ramsay calls attention, that the years of Titus, in or soon after whose reign Luke probably wrote, were in fact reckoned from his coregency with Vespasian. According to this reckoning, the fifteenth year of Tiberius would begin in 25 A. D. If, then, in 25 or 26 John began to preach, and if Jesus began his work a few months later, being then about thirty years old, he was born about 6–4 B. C., a result in perfect accordance with the other data.

Whether this is in fact the case, or whether Luke reckoned in the more usual way; and whether in the latter case "about thirty years" must be supposed to cover, in fact, thirty-two or thirty-three years, or Jesus was really thirty years old when he began to preach—the statement of 3 : 1 being the result of a calculation on Luke's part which, being based on insufficient data, is, in fact, about two years wide of the mark—it is as yet impossible to say with certainty.

WIESELER, *Chronological Synopsis of the Four Gospels*, pp. 171–3; WIESELER, *Beiträge zur Würdigung der Evangelien*, pp. 190 ff.; WOOLSEY, *Bibliotheca Sacra*, April, 1870, pp. 332–6; ANDREWS, *Life of Our Lord*, pp. 22–9; TURNER, in HASTINGS, *Dict. Bib.*, I, p. 405; PLUMMER, *Com. on Luke*, p. 82; RAMSAY, *Was Christ Born at Bethlehem?* pp. 199 ff.; VON SODEN, in *Encycl. Bib.*, I, col. 804.

APPENDED NOTE II.

THE ENROLMENT IN THE GOVERNORSHIP OF QUIRINIUS.

The questions concerning the statement in Luke 2 : 1–5 are four:

1. Did Augustus order a census of the empire? To this it must be answered that we have no other direct statement of it than this of Luke. But the probabilities

respecting the correctness of this statement have been set in an entirely new light by recent discoveries in Egypt, tending to show that Augustus did inaugurate a system of regularly recurring census enumerations (distinct from the listing of property for taxation) to cover the whole empire (RAMSAY, *Was Christ Born at Bethlehem?* chaps. vii, viii).

2. Would the kingdom of Herod have been included in such an order, supposing it to have been issued? There are several reasons to believe that this would have been the case. The kingdom of Herod was by no means an independent state, but differed from a Roman province more in name and appearance than in fact. Herod belonged to the large class of *reges socii*. He received his authority by the consent of the Romans (JOS., *Antiq.*, xiv, 13, 1; xiv, 14, 4). His transmission of it to his sons and their retention of it was subject to the approval of the emperor (JOS., *Antiq.*, xvii, 8, 1; xvii, 11, 4; xvii, 13, 2; xviii, 7, 2). He paid tribute to Rome (APPIAN, *De bell. civil.*, v, 75), and his sons, if they did not themselves pay tribute, were at least obliged to defer to Rome in the matter of the taxes which they collected (JOS., *Antiq.*, xvii, 11, 4; *cf.* also xix, 8, 2; xv, 4, 4; APPIAN, *De reb. Syr.*, 50). A Roman legion guarded Jerusalem in the beginning of Herod's reign (JOS., *Antiq.*, xv, 3, 7). Herod was not allowed to make war without the consent of the emperor or of his representatives (JOS., *Antiq.*, xvi, 9, 3; xvi, 10, 8). He could not execute his own sentence of death against his sons without the consent of the emperor (JOS., *Antiq.*, xvi, 11, 1; xvii, 5, 8). His subjects were required to take the oath of allegiance to Rome, and for refusing to do so six thousand Pharisees were fined (JOS., *Antiq.*, xvii, 2, 4; *cf.* xviii, 5, 3). The statement of Marquardt (*Römische Staatsverwaltung*, Vol. I, p. 408) that "Herod is to be looked upon as a procurator with the title of king" seems to be strictly correct.

It has been further pointed out and urged by Ramsay as an additional reason for supposing that Herod's kingdom would be included in a general plan of enrolment of the empire, that in the latter part of his life Herod fell into disfavor with Augustus (JOS., *Antiq.*, xvi, 9, 3). But Josephus also relates that Herod was after no long time restored to favor with Augustus (*Antiq.*, xvi, 10, 9, and 11, 1). Unless, therefore, this restoration was but partial, or the order of enrolment was given while Herod was in disfavor, it would seem to have no special relation to the census. The more general facts, however, go far toward removing any improbability in the assertion of Luke that the enrolment included Judea. It is not necessary to suppose that the census was carried out simultaneously in all parts of the empire, or that in practice it covered absolutely every part of it.

3. Would such a census have been conducted as Luke implies that the one of which he speaks was conducted, each family going to its ancestral city? What interest had the Roman authorities in Jewish tribal lines and family connections? To which it is to be said that, if the census was conducted by imperial officers, it probably would not have been so done. The census of A. D. 6 or 7 (Acts 5 : 37) was conducted by Roman officers in Roman fashion, and caused great disturbance. But if the enumeration was made by Herod at the request or command of Augustus, it might be, probably would be, conformed as nearly as possible to Jewish ideas (*cf.* RAMSAY, pp. 185 f.). Luke does not say that the enumeration was made by the governor of Syria; he merely dates it by the term of office of Quirinius.

4. Was Quirinius governor of Syria while Herod was still alive, so that it was possible for Jesus to be born in the lifetime of Herod and in the governorship of

Quirinius? The only governorship of Quirinius over Syria of which we have direct evidence, outside this statement of Luke, is that which began in 6 A. D. But that he was governor of Syria also at some previous time, and as such conquered the Homonadenses, is established by indirect evidence which is accepted as convincing by the best historians (MOMMSEN, *Res Gestae divi Augusti*, pp. 172 ff.; ZUMPT, *Das Geburtsjahr Christi*, pp. 43–62; SCHÜRER, *Jewish People*, pp. 351–6; RAMSAY, *Was Christ Born at Bethlehem?* chap. xi, and other authorities there given). Respecting the date of this earlier governorship there is difference of opinion. Mommsen, Zumpt, Schürer, and others place it in 3–2 B. C. In this case it would have begun after Herod's death (4 B. C.). But it is to be observed that Luke does not say that the events which he records took place while Quirinius was governor of Syria, but that they occurred in the course of an enrolment, which enrolment was enrolment first when Quirinius was governor. He seems distinctly to have in mind the well-known enrolment under Quirinius (Acts 5:37) and to date this as a previous one — or the first of a series — also occurring while Quirinius was governor. The conditions of his statement are met if the enrolment was begun by Herod during the governorship of a predecessor of Quirinius and completed in the term of office of Quirinius. But Ramsay has endeavored to establish the probability that the campaign in which, as governor (*legatus*) of Syria, Quirinius subdued the Homonadenses fell in the year 6 B. C., including also the preceding or the following year. We know, indeed, that Quinctilius Varus was governor of Syria in 6–4 B. C. But Ramsay points to other instances in which, in addition to the regular proconsul or proprætor, a special lieutenant was appointed to have charge of the military operations and foreign policy of a province. The necessity of subduing the Homonadenses and the inexperience of Varus in military affairs would give occasion to such an arrangement at this time. Both officers would bear in Greek the title ἡγεμών which Luke applies to Quirinius. Ramsay also believes that he is able to show from independent evidence that the enrolment probably fell in the year 6 B. C. If this hypothesis is correct, the statement of Luke, so far from being inaccurate, furnishes an additional and important datum for the history of the administration of Augustus. But whether this hypothesis be finally established as the most probable one or not, it is certainly hazardous — especially in view of the very recent discoveries which tend to establish the correctness of Luke's general statement concerning the plan of Augustus, and in view of the possibility, not to say probability, of still other discoveries being made — to affirm that Luke is in any error whatever. It is certainly extremely hazardous to attribute to him so gross an error as would be involved in carrying back the census of 6 A. D., and making it the occasion of a journey which he otherwise assigns to about 4 B. C., and which, when this spurious occasion is removed, is left without any probable occasion. It is sufficient to say that the case is not yet wholly clear.

See, in addition to the writers cited above (but notice that none of them had access to the material used by Ramsay), ZUMPT, *Das Geburtsjahr Christi*, pp. 20–224; WIESELER, *Chronological Synopsis*, pp. 71–117, 143–50; ANDREWS, *Life of Our Lord*, pp. 71–82; WOOLSEY, in *New Englander*, October, 1869, and in *Bib. Sac.*, April, 1870; SCHÜRER, *History of Jewish People*, I, ii, pp. 105–43; PLUMMER, *Com. on Luke;* SANDAY, in HASTINGS, *Dict. Bib.*, II, p. 6457.

REMARK.— If Ramsay's view is correct, the birth of Jesus would have to be placed as early as 6 B. C. To this there is, of course, no serious objection on the ground of other data; yet it seems possible that, following the general lines of Ramsay's argument, we should settle on 5 B. C. rather than 6.

THE DEVELOPMENT OF THE HEBREW LAW.

By Hon. Epaphroditus Peck,
Bristol, Conn.

The views of the Old Testament which result from modern critical study involve, as does every important change in the general intellectual standpoint, elements both of loss and of gain. The wholly supernatural sanctity which its pages bore in our fathers' thought gave them a tremendous power over their beliefs and lives, however much of the superstitious or the irrational may seem to us to have been involved in their conception. The modern view gives them a different kind of power; not that of the instantaneous, miraculous revelation, written word for word by the very finger of God, but that of the vivid, human, living record of God's revelation of himself to man, dim and partial at the first, growing nobler and clearer from age to age, until in the fulness of time there came the full revelation in Jesus Christ.

In no respect is the change of attitude more radical than in respect to the Hebrew legislation. In the traditional view the law, as a complete and perfected system, with an elaborate apparatus of worship and a hierarchy of high-priest, priests, and Levites, was miraculously given to Israel at Sinai, dictated by God himself, and supplying to the nation civil institutions, legal regulations, and a religious system final and unchangeable, not only for the present, but for many centuries to come.

In the modern view the Hebrew law, civil and religious, was a natural growth, developing with the nation's growth, adapting itself to its changing needs, simple and fragmentary in its earliest form, more complete and elaborate in later centuries, and becoming ceremonial and hierarchical in the later days of Jewish religious life.

Thus viewed, the law of the Hebrews becomes normal and intelligible; it is brought into clear and tangible relations with

the national history; it is full of human interest, and richly repays the study of either jurist or theologian.

The difficulties which the traditional view of the law involved can hardly be realized except upon a careful comparison of the laws of the Hexateuch with the history contained in the following historical books. The result of such a study can be summed up in a sentence; there is not a trace in the historical books of the existence of such a system of law as we find embodied in the legislative books.

A few instances will illustrate this statement. In Leviticus the Passover and the great Day of Atonement are the culminating features of the religious ceremonial. So we find them regarded in Jesus' day, and in the argument from the law made by the writer of the epistle to the Hebrews. But in the historical books, outside the Hexateuch, we find no record of the existence of either institution until the religious revolution under Josiah. Indeed, it is then expressly stated that the Passover had not been observed since the days of the judges.[1]

The use of the high places for worship was emphatically prohibited, and the central sanctuary made the exclusive place of worship in Deuteronomy,[2] and in Leviticus[3] the local sacrifices are contemptuously characterized as "sacrifices to the he-goats" (R. V.), or "to devils" (A. V.); but in the history Samuel,[4] David,[5] Solomon,[6] Asa,[7] Elijah,[8] and Azariah,[9] to mention only those rulers who are classed as faithful followers of Jehovah, sacrificed on the high places and erected the local altars; and when this hilltop worship was prohibited by Hezekiah, it was regarded by his opponents as an abandonment of Jehovah's service.[10]

By the law, the ark was to be kept in the holy of holies, never to be approached by any mortal, save only by the high-priest once a year in the solemn service of the Day of

[1] 2 Kings 23:22.
[2] Deut., chap. 12.
[3] Lev. 17:7
[4] 1 Sam. 7:9, 17; 9:14; 11:15.
[5] 2 Sam. 24:18, 25.
[6] 1 Kings 3:4.
[7] 1 Kings 15:14.
[8] 1 Kings 18:19, 32.
[9] 2 Kings 15:4.
[10] 2 Kings 18:22.

Atonement; but in the historical narratives we find it placed in a room used for sleeping,[11] carried into the field as a battle-flag,[12] kept in a dwelling-house,[13] and bringing to the house Jehovah's blessing.

In the existing text of the decalogue the making or worshiping "the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," is strictly prohibited; but almost immediately after the giving of the law we find Moses setting up a brazen serpent for the adoration and prayer of the people, which continued to be an object of worship till the same iconoclastic reign of Hezekiah, when the reformer broke it in pieces, and declared that it was only "a piece of brass."[14]

Was Samuel, the revered spokesman of Jehovah; was David, who sang the praise of the law and the delight of its study; was Solomon, who made the building of the temple, its sumptuous equipment, and the magnificence of its services, the supreme achievement of his reign, wholly ignorant of the most emphatic provisions of that law, and of the religious system so minutely described therein?

Difficulties as great meet us in comparing different parts of the law with each other. Are the simple altar of earth or unhewn stone of Exod. 20 : 24, 25, and the splendid ecclesiastical furniture of Exod., chaps. 25–30, really the simultaneous requirement of Jehovah for the performance of his sacrifices, or are there centuries of churchly growth between them?

In Deuteronomy priest and Levite are synonymous terms;[15] in Leviticus the Levites are a lower order, mere servants of the sanctuary, and the awful sin of their presuming to perform the service of the altar is taught by the story of Korah.[16]

The true solution of these difficulties, and of the countless others of which these are but an illustration, lies in the fact, established by modern study of the legal books, that Israel's law was not a single creation, wholly abnormal and supernatural,

[11] 1 Sam. 3 : 3.

[12] 1 Sam., chap. 4 and 14 : 18.

[13] 1 Sam. 7 : 1; 2 Sam. 6 : 11.

[14] 2 Kings 18 : 4; R. V., marg.

[15] For example, Deut. 18 : 1–8.

[16] Numb. 16 : 8–10.

but that it grew up from age to age with the changing needs and the advancing culture of the nation, and with the increasing power and class-assertiveness of the priests, by whom it was, for the most part, preserved and modified. This modification took place, not by deliberate forgery, or by fraudulent tampering with the sacred records, but by the same process of insertion, incorporation of new material when copies were made, and editing by successive generations, which all much-used and living documents underwent in the days of manuscripts reproduced from time to time by hand, when the modern sense of literary proprietorship, and of the finality of a completed book, was wholly non-existent.

Growth of the law by judicial decisions in litigated cases, so familiar to us in modern jurisprudence, was known also in Jewish legal history. The case of Zelophehad's estate, which twice went to the highest court of appeal (Numb., chaps. 27 and 36), and in which the succession of daughters to their father's estate when there were no sons was established, and qualifications afterward made to the rule, is a striking example of "case law." Again, the provision for a particular instance of accidental homicide in Deut. 19:5 has very much the appearance of being a rule established in some actual case.

Scholars find in the Hebrew law three great stages of codification; one embodying the law as it stood at or soon after Moses' time, one the code of Josiah's reign, and one the post-exilic code introduced by Ezra and Nehemiah. This result of the study of the codes themselves is singularly confirmed by the record in the historical books of a great ceremony of adoption of the law and consecration of the people thereto at each of the three epochs. Moses established the blood-covenant between Jehovah and the people, and pledged them to obey "the book of the covenant."[17] Josiah, at a great convocation of the people, pledged himself and them to "the book of the covenant which was found in the house of Jehovah," and forthwith renewed even more thoroughly the revolutionary reforms of his great-grandfather Hezekiah.[18] Ezra published with similar solemnity "the book of the law of God."[19]

[17] Exod. 24:1–8. [18] 2 Kings, chap. 23. [19] Neh., chap. 8.

According to the belief of modern scholars, these three books were not the same, but each was the text of the law as it existed at the period of publication.

The first is believed to have been substantially Exod. 20 : 22—23 : 33, known as the "book of the covenant;" the second, the book of Deuteronomy; and the third, the Levitical code, including Exodus from chap. 25 to the end, the body of Leviticus, and the legislative portions of Numbers.[20] These three codes are closely associated with the historical documents known to students as JE, D, and P respectively. Let us look at each of the codes in turn.

1. *The book of the covenant.*—The peculiarity of this body of law is its simple and primitive character. The altar, to be erected for sacrifice wherever Jehovah had signally blessed the worshiper, was to be of earth or of rough stone;[21] the only property mentioned is agricultural; the rules for the decision of legal controversies are extremely primitive and naïve.[22] In the law of homicide[23] we see the germ of the later institution of the cities of refuge; in the law of the sabbatical year of freedom,[24] the germ of the later Year of Jubilee; in the command, "and ye shall be holy men unto me; therefore ye shall not eat any flesh that is torn of beasts in the fields," appears the germ of the law of holiness, which makes so important a part of Leviticus.

But the most interesting part of this code for the student of Jewish religion is the law of the festivals.[25] Here we find no Passover, no Day of Atonement, but three simple agricultural festivals: the Feast of Unleavened Bread, commemorative of the exodus; the Feast of the Firstfruits of the harvest; and the Feast

[20] The decalogue, Exod. 20 : 1–17, presents problems of its own, which will be only briefly referred to here. If any part of this is Mosaic, it can be only the concise headings, *e. g.*, "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of Jehovah thy God in vain;" "Remember the sabbath day to keep it holy." The hortatory epilogues are evidently Deuteronomic in both style and thought. Many critics regard Exod. 34 : 12–27 as a priestly version of the decalogue.

[21] Exod. 20 : 24, 25.

[22] See particularly Exod. 21 : 18–36.

[23] Exod. 21 : 12–14.

[24] Exod. 21 : 2–6.

[25] Exod. 23 : 14–17.

of the Ingathering, or completed harvest. Nothing could be more simple, more natural in a primitive agricultural community, more free from ecclesiasticism or institutionalism. The first and last have much resemblance to the Fast Day and Thanksgiving Day of early New England.

2. *The deuteronomic code.*—In Deuteronomy we have the Hebrew law in its best estate; developed to meet the needs of a mature nation, but not yet degenerated into the artificial clericalism of Leviticus. The time, however, is one of national decline, rather than of advance, and the deuteronomic writers seek by reviewing the blessings conferred by Jehovah in the nation's history, by recalling the national covenant with God, by all the persuasiveness of argument and oratory, to enforce and win obedience to his law. It is history reviewed by an earnest preacher, and the law impressed upon the conscience by all the resources of rhetoric and persuasion. "For what great nation is there that hath a god so nigh unto them as Jehovah our God is whensoever we call upon him? And what great nation is there that hath statutes and judgments so righteous as all this law, which I set before you this day?"[26] "Jehovah thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."[27] "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."[28] "The eternal God is thy dwelling-place, and underneath are the everlasting arms."[29] In such earnest and impassioned tones speaks the lawgiver.

The needs of the time called for one important change in the religious customs of the people. The great rebellion had already taken place; Jeroboam and the ten tribes had broken away from the legitimate throne, and from David's capital, Jerusalem; to the rival capital in the north they had added rival sanctuaries, with calves of gold to represent Jehovah, and an irregular priesthood and order of festivals.[30] To the priests and

[26] Deut. 4:7, 8.

[27] Deut. 4:31.

[28] Deut. 6:5.

[29] Deut. 33:27.

[30] 1 Kings 12:28–33.

devout people of Judah patriotism as well as religious orthodoxy now required the exaltation of the claims of the legitimate capital and the true temple. Religious zeal must be concentrated about the central sanctuary, and from this feeling grew up the prohibition of the time-honored sacrifices on the high places and at the local altars. This reform had already been attempted by Hezekiah; doubtless it was even then the unwritten law of the religious leaders of Judah; and when, three generations later, the book of the law was brought out from the temple, its first chapter of actual legislation contained the condemnation of the high places, with their "pillars," and "Asherah," and the establishment of the temple at Jerusalem as the sole place of sacrifice.[31] This new law, like all the Hebrew legislation, was carried back in theory and in form to Moses, and given as if from his mouth. Second Kings, chap. 23, narrates in detail the carrying into effect of this religious revolution.

In other respects Deuteronomy bears much the same relation to the book of the covenant that the present revised statutes of one of our states might bear to the laws of the same state a century ago: a great addition of detail, a development of single injunctions into complex regulations, the transformation of crude institutions into a more highly developed form, the predominance of a commercial instead of a purely agricultural spirit.

The right of the man who had slain another by accident to flee to the altar[32] has now led to the establishment of three cities of refuge, and the distinction between intentional and accidental homicide is defined and illustrated at some length.[33] The release of the Hebrew slave in the sabbatical year has been expanded into a universal law of release of obligations.[34] The prohibition of the eating of diseased flesh is still retained,[35] but is now only a single item in a detailed schedule of meats permitted and meats prohibited.[36]

The feasts also have suffered change, both in character and in name. Unleavened Bread has become the minor part of a

[31] Deut., chap. 12; 16: 21, 22.

[32] Exod. 21: 12–14.

[33] Deut. 19: 1–13.

[34] Deut., chap. 15.

[35] Deut. 14: 21.

[36] Deut. 14: 1–21.

festival whose more important part is the Passover; Firstfruits has been postponed seven weeks, probably to obtain more leisure for its celebration, and become the Feast of Weeks; Ingathering has become a week-long feast, with the new title of Tabernacles or Booths.[37]

Laws of divorce,[38] laws for the relief of the poor,[39] laws to prevent oppression[40] and usury,[41] show a considerable growth of social evils. The sorely felt abuses of the royal power,[42] and the heathenish practices learned from their neighbors,[43] are rebuked, and the priesthood, "even all the tribe of Levi," have a regular provision for their support.[44]

To this noble code of the best days of Judaism were attached prologues and epilogues containing characteristic oratorical and poetic pieces, which celebrated Jehovah's goodness to the people, and their deliverances "in the days of old."

3. *The Levitical code.*—Our existing text of the Levitical code is not so compact as that of Deuteronomy. In Exodus and Numbers it is broken up and interspersed with historical narrative, and in Leviticus there are various somewhat loosely joined sections.

The spirit is quite different from that of Deuteronomy. Instead of patriotic and fervent oratory, we have here the formal, ritualistic spirit of a decadent priesthood. The furniture, the vestments, the hierarchy, of the sanctuary are the things of preeminent interest. The sanctity of the central sanctuary is even more dwelt upon than in Deuteronomy. In one statute all slaughter of animals, except ceremonially at the temple, is prohibited under penalty of death.[45] When we pass from the simple altar of the book of the covenant to the elaborate specifications of ecclesiastical furniture, jewelry, vestments, and ceremonial of Exod., chaps. 25–30, we seem to be in the atmosphere of a remote century, as far removed from the original as is a ceremonial high mass at the Vatican from the Lord's Supper of the apostolic age.

[37] Deut. 16:1–17.
[38] 24:1–4.
[39] 24:19–22.
[40] 24:10–15.
[41] 23:19, 20.
[42] 17:14–20.
[43] 18:9–14.
[44] 18:1–5.
[45] Lev. 17:3–5.

In the first seven chapters of Leviticus the five modes of sacrifice — burnt-offering, meal-offering, peace-offering, sin-offering, trespass-offering — are carefully defined, distinguished, and regulated in detail. In chaps. 11–15 are the half-religious, half-sanitary laws of purification; in chap. 16, the rubric for the Day of Atonement, with its remarkable sacrifice of two goats, one to Jehovah and one to Azazel (R. V.), and its symbolic remission of the nation's sins.

In chap. 23 we find the last development of the order of festivals, expanded to eight now instead of three. Here the Feast of Firstfruits of the book of the covenant and the postponed Feast of Weeks of Deuteronomy are combined, so that at the actual time of the beginning of harvest a simple and brief offering is to be made, and seven weeks thereafter a second offering made at the holy convocation of Pentecost. To the Feast of Harvest or Tabernacles, on the fifteenth day of the seventh month (which, with its transference to a fixed date, has lost its harvest character and become a merry picnic festival in commemoration of the nomadic life of the wilderness),[46] has been added the Day of Atonement on the tenth day, and a solemn convocation to usher in the sacred month, on the first day.

To the sabbatical year of Exodus and Deuteronomy is added, after seven times seven years have passed, the Year of Jubilee, the enforcement of which was attended with difficulties, indicated perhaps by the exception that is made in the code itself as to dwelling-houses in cities, which might be conveyed in perpetuity, and not "go out in the Jubilee."[47]

The law of homicide, which we have noticed in the two earlier codes, has now received a yet further development.[48] There are now six cities of refuge instead of three as in Deuteronomy; the use of deadly weapons is particularly dwelt upon as conclusive evidence of criminal intent; at least two witnesses are required for conviction; the taking of ransom is prohibited; and, most important of all, a tribunal is provided to determine the question of guilt or innocence "between the smiter and the avenger of blood."[49]

[46] Lev. 23 : 39–43.

[47] Lev. 25 : 29, 30.

[48] Numb., chap. 35.

[49] Numb. 35 : 12, 24, 25.

The law of holiness or ceremonial purity, germinating from Exod. 22:31, and expanded to a half-chapter in Deuteronomy, has now become a code of itself, with laws of clean and unclean animals, and of ceremonial purification, covering five chapters;[50] and the thought of the especial holiness of God's people is made the fundamental theme of the code of miscellaneous laws which follows.

The separation of the Levitical priesthood into two orders has already been mentioned, and it is easy to see how that separation grew out of the prohibition of the local sacrifices made by the deuteronomic code. The great body of country priests who had hitherto officiated at the local altars were by that legislation deprived of their functions and livelihood. On the other hand, the revenues and importance of the sons of Zadok, who had been the temple priests since Solomon's time, must have been greatly increased. The injunction that the country priests should be allowed to remove to Jerusalem, and share in the services and revenues of the temple,[51] was likely to receive little favor, and but a grudging and scanty obedience, from the favored priests of the temple. Little wonder that the country priests rebelled against this legislation so injurious to them, and clung to the forbidden shrines. For this contumacy Ezekiel, the priestly prophet of the exile, declared their degradation to be mere ministers of the temple and servants of the sons of Zadok;[52] and in Leviticus we find this distinction firmly established, carried back in the text of the law to the time of Moses, and enforced by the story of Korah's fate.

The desolation and the hopes of the same exilic time are clearly shown in the chapter of blessings and warnings which constitutes a kind of epilogue to Leviticus, in which the writer mourns over the scattering of Israel among the nations, the desolation of the land, when it should have rest to compensate for the neglected rest of the sabbatical years,[53] and utters the lingering hope that even yet there should be a place for repentance and a hope of restoration.[54]

[50] Lev., chaps. 11–15.

[51] Deut. 18:6–8.

[52] Ezek. 44:10–16.

[53] Lev. 26:35.

[54] Lev. 26:40–45.

Thus we have seen the gradual transformation of civil and ecclesiastical institutions and laws from the exodus to the restoration; the simple, brief, primitive statutes of the tribes still living a nomadic life in the wilderness, or just settled in Canaan, forming the first stratum; the rhetorical legislation of Deuteronomy, with its more mature institutions, its nicer legal distinctions, and its constant enforcement of the law by appeals to the national history and conscience, the second; and the priestly, ritualized, institutional law of the exilic and post-exilic time, the third.

The spirit of the last code we find still further formalized, and still more barren of spiritual life, in the priests, scribes, and Pharisees of our Lord's day; and the nobler, prophetic spirit which breathes through Deuteronomy, and which afterward became the counter religious force in Israel, representing through the voices of the prophets the ethical, spiritual side of religion, as the priests represented the formal, institutional side, we find in its highest and perfect development in the life and words of our Lord himself.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VII—(*continued*).

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL AT JERUSALEM.

CHAPTER XXVII.

CLOSING EVENTS OF THE PEREAN MINISTRY.

§ 110. **Concerning divorce.**
Matt. 19:3–12. Mark 10:2–12.

§ 111. **Christ blessing little children.**
Matt. 19:13–15. Mark 10:13–16. Luke 18:15–17.

§ 112. **The rich young ruler.**
Matt. 19:16—20:16. Mark 10:17–31. Luke 18:18–30.

§ 113. **Christ foretells his crucifixion.**
Matt. 20:17–19. Mark 10:32–34. Luke 18:31–34.

§ 114. **Ambition of James and John.**
Matt. 20:20–28. Mark 10:35–45.

§ 115. **The blind man near Jericho.**
Matt. 20:29–34. Mark 10:46–52. Luke 18:35–43.

¶ 254. **Notes on § 110, Mark 10:2–12.**—Vs. 2, "is it lawful": better, is it right? Of the mere legality of divorce, which was the husband's own act, not as with us that of a court, there could be no question. Vs. 5, "but Jesus said," etc.: Having drawn out a statement of the law, Jesus does not question that it permitted divorce (and that, indeed, without limitation to cases of adultery), but declares that this permission was a concession to the hardness of men's hearts, of which concession they ought not to avail themselves. Not all that the law permits is for that reason right to do. What the duty of men in past days had been is a question Jesus does not even raise. Vs. 6, "From the beginning of the creation, male and female made he them": Jesus appeals to the fundamental fact of human nature, itself evidently of divine appointment, that human beings are of two sexes, having

distinct and reciprocal functions and responsibilities. In this fundamental fact, with all that it involved respecting relations of husband and wife, parents and children, Jesus finds a divine sanction of marriage, and from it he draws the conclusion — which, like the fact itself, he states in Old Testament language — that marriage should never be broken. Vss. 11, 12 reaffirm to his disciples in other language the teaching already expressed to the Pharisees is vss. 5–9.

¶ 255. **Notes on § 110, Matt. 19 : 3–12.**—Vs. 3, "for every cause": an addition to the question as found in Mark which changes somewhat its color. As Mark gives it, the question pertains simply to Jesus' attitude toward a statute of the Mosaic law (*cf.* Mark's, vs. 2, "tempting him"). In Matthew it takes the form which it had in the controversies of Jesus' day. Two great teachers, both Pharisees, and living but a little before Jesus, took opposite ground on this question, Shammai holding that a man ought to divorce his wife only if she were guilty of adultery, Hillel teaching that he might do it for anything in her that displeased him, even for burning his dinner. Jesus' answer in Matthew corresponds also to this form of the question, including the words "except for fornication" (vs. 9), by which Jesus in effect sides with the stricter view of Shammai. This exception is also found in the teaching of Jesus reported in Matt. 5:31, 32. The essential teaching is, however, the same in both cases, when both are interpreted in the light of Jesus' fundamental ethical teaching, as set forth, for example, in the Sermon on the Mount. The principle of love (not mere fondness, but self-denying, unselfish love) must rule in all the relations of life, and so in the family. Added to the fundamental fact of the human nature to which Jesus here appeals, this principle makes marriage inviolable. If there be any exception to this *rule* (to the *principle* there can be none), it must be when, because of grievous sin on one side, love itself (regard for the well-being of all concerned, the wife, children, society at large) demands that the husband put away his wife, or the wife her husband. The teaching in Matthew recognizes such a possibility; in Mark the general principle is laid down. (See MATHEWS, *Social Teaching of Jesus*, chap. 4.)

On Jesus' attitude toward the Old Testament law see ¶ 125.

The present chapter (xxvii) contains, it will be noticed, the whole of the Mark-Matthew account of the ministry in Perea, most of which Luke also contains, placing it at the end of his much longer account. For this reason, and because some of the events evidently belong at the end, it is given the title, "Closing Events of the Perean Ministry," though it is by no means impossible

that some of the events (*e. g.*, §§ 110–112) belong to the early part. *Cf.* ¶ 212. The remaining §§ 116–118 all fall in Judea, as indeed does § 115.

¶ 256. **Notes on § 111, Mark 10 : 13–16.**—Vs. 13, "little children": simply, "children;" the word is broad enough to cover children up to twelve years old (Mark 5 : 39), or perhaps older. Vs. 14, "for of such is the kingdom of God": to such it belongs; the construction is the same as in Matt. 5 : 3, 10. Of course, the idea that such as these compose the kingdom is also involved. The quality of child-likeness, receptivity and trustfulness, whether found in a child or an adult, is a necessary condition of obtaining the blessing of the kingdom. And this thought is further emphasized in vs. 15, which Matthew omits here, but gives for substance in 18 : 3. Vs. 16 is peculiar to Mark. This inexpressibly beautiful scene calls for reflection and imagination rather than for discussion.

¶ 257. **Notes on § 112, Mark 10 : 17–31.**—Vs. 17, "What shall I do that I may inherit eternal life": The question itself is deeply significant. The Old Testament frequently speaks of "inheriting the land" (*e. g.*, Ps. 37 : 9, 11), and the expression also occurs in the New Testament, though probably in a figurative sense (Matt. 5 : 5). But this scribe had gained a conception of eternal life (see Dan. 12 : 2), and desired to obtain this. Vs. 18, "Why callest thou me good? There is none good save one, even God": The intent of Jesus' question is neither to deny his own goodness in a sense that would imply that he was sinful, nor to imply that if he is good (as he is), then he is God, but to turn the young man's thought to God as the fountain of all goodness, the only independently good being. The young man had come addressing Jesus as "teacher," and asking him what he should *do* to inherit eternal life. Jesus' words turn his thought away from himself as one who could *teach* him what to *do*, in order to *inherit* eternal life, to God, the absolutely good One, in whom alone is goodness and life. Till the man could look at Jesus, not simply as a teacher of morality, but as a revelation of the goodness of God, until he could see God revealed in him, his thought must be turned to God as the source of all goodness. Vs. 19, "Thou knowest the commandments": By these, as the standard of goodness best known to the young Jew, Jesus first of all tries the man; eternal life, he implies, can be had only by the good man. *Cf.* Matt. 19 : 17, which expresses this implication more distinctly. Vs. 21, "and Jesus looking upon him loved him": evidently the claim of the young man to have kept the commandments (vs. 20) was no hypocritical boast, though it would be too

much to say that he had lived a life faultless in deed and thought. "One thing thou lackest": viz., as the following words show, the true spirit of love. The particular command to sell his goods, etc., was of course for this young man alone, the thing which Jesus perceived to be the needful expression in his case of that principle of love which is itself in every case needful, since it is the fulfilling of law, the heart of goodness, the condition of eternal life, because the condition of fellowship with God.

Vss. 23–31 are evidently suggested by the case of this young man, and deal with the possession of riches as a hindrance to entering the kingdom. Vs. 24, "for them that trust in riches": suggests why riches constitute such a hindrance, because rich men are prone to trust in their riches and lose sight of their need of God. But these words (found neither in Matthew nor in Luke) probably do not belong here (see margin R. V.) even in Mark. Such an explanation of Jesus' meaning would have scarcely left room for the surprise of the disciple (vs. 26). Vs. 25, "a needle's eye": to be taken literally, not as referring to a gate thus called; the whole expression is a forcible and impressive hyperbole. Vs. 30, "shall receive a hundred-fold now in this time": not arithmetically, but in real value to the man. Godliness is a hundred-fold more profitable than selfishness, even for this life. Vs. 31, "but many that are first shall be last; and the last first": God is judge and rewarder, and his judgments are not always in agreement with those of men. Peter felt that he and his fellow-apostles had made great sacrifices (vs. 28). Jesus assures him that no one shall lose his reward, but adds that others who seem to him to have given up less may in fact receive more.

¶ 258. **Notes on § 112, Matt. 20 : 1–16.**—The parable of the laborer in the vineyard, added here in Matthew, illustrates the saying, "But many shall be last that are first; and first that are last," which precedes it and follows it (19 : 30; 20 : 16). The teaching of the parable is clear in the light of this saying. God will be righteous and faithful to his promises in his awards; but he himself is judge of what each man ought to receive. To man's judgment the awards will often seem out of proportion to desert; but God himself is the righteous judge. The parable finds constant illustration in life, and its lesson is one most needful to be learned.

¶ 259. **Notes on § 113, Mark 10 : 32–34.**—Vs. 32, "Jesus was going before them: and they were amazed; and they that followed were afraid": evidently because of something of intensity and determination

in his manner. As from the beginning, so now Jesus contemplates his coming death with dread, yet with unflinching resolution. *Cf.* ¶¶ 168, 188. Vs. 33, "shall deliver him unto the gentiles": a new element not contained in previous predictions (Mark 8:31; 9:31; Luke 17:25), yet a necessary consequence of the political status of Judea, if only he was not to be slain by a mob, since the Jewish court did not possess the power of life and death. Matthew's word "crucify" (20:19) is a reference to the Roman mode of punishment.

¶ 260. **Notes on § 114, Mark 10:35–45.**—Vs. 37, "grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory": a request which shows both that the disciples still looked for a political kingdom, and that these two at least still cherished a selfish ambition to outrank their fellow-apostles—the first an intellectual error, the second a grave moral fault. Vs. 38, "are ye able to drink the cup," etc.: both cup and baptism are figurative expressions for the painful experiences of toil and sorrow and humiliation through which Jesus foresaw that he must pass. Vs. 39, "the cup that I drink ye shall drink": the sorrows of life they should indeed share with him, not necessarily in degree nor in precise form, but in kind. See Acts 12:1, 2 as illustrating, but by no means exhausting, Jesus' meaning. Vs. 40, "but to sit on my right hand . . . . is not mine to give": Jesus retains their form of expression without seeking explicitly to correct the error of their thought. The more needful thing is to correct their wrong ambition. Vs. 42, "they which are accounted to rule": officials, governors, etc. "Lord it over them": exercise arbitrary authority, ruling for their own advantage, not for the benefit of the ruled. *Cf.* on John 10:8, ¶ 221. Vs. 43, "but it is not so among you": Jesus reverses wholly the common conception of the business of a ruler. The ruler is to serve the ruled: eminence is to be attained by service. "Shall be your minister (servant)": See ¶ 196. Vs. 45, "for verily the Son of Man came not to be ministered unto, but to minister": the duty of the disciple Jesus enforces by his own example. "And to give his life": not simply to lay it down in death, but to devote it to the service of mankind, including, if need be, and as he foresaw would in his case be needful, its surrender in death. "A ransom for many": that through the giving of which many were to be delivered from the bondage of sin. It is most important to observe that in all this Jesus is setting forth in that which he himself does the pattern of life for his disciples. This whole verse is introduced for

this very purpose. *Cf.* Mark 8 : 34, 35, and ¶ 188. Jesus has one principle and purpose in life for himself and his followers.

¶ 261. **Notes on § 115, Mark 10 : 46–52.**—Vs. 46, "and they come to Jericho": drawing near, therefore, to the end of their journey to Jerusalem. Jericho is in the Jordan valley, five miles west of the river, nearly 500 feet higher and about five miles north of the Dead Sea. It is repeatedly mentioned in the Old Testament, and still exists under the name Erîha, though the site of the modern city is slightly different from that of New Testament times, as that of the New Testament city was from that of the Old Testament. Vs. 47, "Jesus, thou Son of David": this is the first instance in the gospel of Mark or of Luke in which anyone (other than a demoniac) has publicly addressed Jesus by a messianic title. Matthew indeed reports its use in 9 : 27, but that perhaps refers in fact to the present instance (see ¶ 155). In Matt. 12 : 27 also it is said that the people raised the question whether Jesus were the Son of David. It is noteworthy that Jesus offers no objection to the title now; the time is near when he will openly declare himself as the Messiah. Vs. 52, "thy faith hath made thee whole": *cf.* ¶¶ 154, 155, and 249.

Matthew speaks of two beggars, a difference not easily accounted for. *Cf.* ¶¶ 153, 155. Luke speaks of the event as occurring "as he drew nigh unto Jericho." The difference is unimportant, and perhaps arose from following the first part of Mark's vs. 46, and omitting the phrase "as he went out from Jericho."

¶ 262. **Questions and Suggestions for Study.**—(1)* What question did the Pharisees put to Jesus concerning divorce? (2)* What was Jesus' answer, as given in Mark? (3)* What is the form of the question and answer as given in Matthew? (4)* To what fundamental fact of human nature does Jesus appeal as the basis of his answer? (5)* What fundamental moral principle underlies it? (6) Is Jesus' answer a necessary consequence of the fact and this principle? (7)* What is the relation of Jesus' teaching to the statute of the Old Testament? (8)* What to the deeper principles of the Old Testament?

(9) Tell the story of Jesus and the children. (10)* What is the meaning of his words in Mark 10 : 14? (11)* In Mark 10 : 15?

(12) Tell the story of the rich young ruler. (13)* What was the character of this young man? Give evidence to support your answer. (14)* Why did Jesus command him to sell all that he had and give to the poor? (15)* Is this a universally applicable command? If so, why? If not, why not? (16)* What did Jesus mean by the words "come follow me"? (17) Is this command universally applicable? If so, why? If not, why not? (18)* State the teaching of Jesus about wealth in Mark 10:23–27. (19) In view of this teaching what do you say of the ambition to be rich? (20) Explain the words of Jesus in Mark 10:29, 30. (21)* What is the teaching of the parable in Matt. 20:1–16, and what is its relation to the preceding paragraph?

(22) What new element is there in Jesus' teaching concerning his death in Mark 10:33? How is the new element related to the political status of Judea?

(23)* What two errors betray themselves in the request of James and John (Mark 10:36)? (24)* Explain Jesus' reply to them. (25)* What principle respecting primacy among his disciples does he teach them in vss. 42–44? (26) Indicate applications of this principle to various phases of modern life. (27)* Explain the words of Jesus in 10:45, and indicate their relation to his own life, and (28) to the lives of his disciples.

(29) Tell the story of Bartimæus. (30)* What principle of Jesus' conduct is here again illustrated? (31) Name the sections of this chap. xxvii. In what chapter of Mark are they all found? In what two chapters of Matthew?

¶ 263. **Constructive Work.**—Write chap. xxvii of your "Life of Christ," following the sections as indicated, and endeavoring to present each event and teaching clearly. Distinct progress of events cannot be marked throughout, but such indications as there are of movement toward the consummation of Jesus' life should be pointed out.

¶ 264. **Supplementary Topics for Study.**

1. Jesus' ideal of life for himself and his followers.
2. Jesus' teachings concerning and attitude toward family life.
3. The basis on which Jesus amended Old Testament statutes.
4. Jericho in the Old Testament and in the New Testament.

CHAPTER XXVIII.

IN JERICHO AND BETHANY.

§ 116. **Visit to Zacchæus.** Luke 19 : 1–10.

§ 117. **Parable of the Minæ.** Luke 19 : 11–28.

§ 118. **Anointing of Jesus by Mary of Bethany.**
Matt. 26 : 6–13. Mark 14 : 3–9. John 11 : 55—12 : 11.

¶ 265. **Notes on § 116, Luke 19 : 1–10.**—Vs. 1, "Jericho": see ¶ 261. Vs. 2, "Zacchæus, a chief publican": *i. e.*, one who had bought the right to collect the customs in the district about Jericho. Strictly speaking, he was not an official, but a contractor. He doubtless sold out to others the right to collect the customs at certain points or on certain articles of commerce. Vs. 4, "sycomore tree": fig-mulberry, a tree often growing by the wayside in Palestine. Its trunk is short, and its branches spread widely. Vs. 5, "I must abide at thy house": the rabbis would not have thought of making such a proposal. (*Cf.* vs. 7.) It was the helpful, fraternal spirit of Jesus that won Zacchæus. Vs. 8, "Zacchæus stood": very likely in the solemn posture of one taking an oath. He evidently knew something of the teaching of Jesus. Perhaps the fact that everyone called him a "sinner" (vs. 7) stung him. "I give": not a reference to a past custom, but a promise for the future. On restoring goods taken by fraud see Exod. 22 : 1, 4, 7 ; 2 Sam. 12 : 6. Vs. 9. Notice that Jesus does not demand that he shall give away the other half of his property. "Son of Abraham": *i. e.*, an "Israelite indeed" (*cf.* John 1 : 47 ; Rom. 2 : 28, 29), though despised by his fellow-countrymen.

¶ 266. **Notes on § 117, Luke 19 : 11–28.**—There is no small discussion as to whether this parable is another form of that of the talents, Matt. 25 : 14–30. The two certainly resemble each other closely. The teaching of this in Luke is that of faithfulness with its accompanying reward, as over against disloyalty with its resulting punishment. Vs. 12, "a certain nobleman," etc.: very possibly a reference to Archelaus and his journey to Rome to obtain a kingdom (Jos., *Ant.*, xvii, 8 : 1; 9 : 3; 11 : 4). Vs. 13, "ten pounds": better, ten minæ, *i. e.*, about $20, to each man. Notice that the reward is proportionate to the apparent ability of the servants. Vs. 23. The attitude of the "wicked servant" would be impossible for an earnest, faithful man. Vss. 25, 26 are perhaps the record of a parenthetical conversation between Jesus and his hearers. Vs. 26 is one of the most frequently repeated of all the sayings of Jesus. Vs. 27 takes up the parable again. It is a true picture of the policy of oriental kings.

¶ 267. **Notes on § 118, Mark 14 : 3–9.**—Vs. 3. On Bethany see ¶ 244. Although now a poor Moslem village of some forty rude houses, it is the largest place on the road from Jericho to Jerusalem, and so it was in Jesus' day. Cut off entirely from sight of Jerusalem by the Mount of Olives, there is nothing in the views from Bethany to suggest the proximity of a great city, and we can readily understand Jesus' selection of a spot at once so convenient and so secluded for his lodging-place during these trying days. "Simon the leper" is not otherwise known. "A woman": who she was is known from John 12 : 3. "Alabaster cruse": rather, "an alabaster of." The name of the material had, like our word "glass," come to be the name of the vessel, box, or bottle. "Spikenard": a perfumed unguent the precise nature of which is uncertain. Vss. 4, 5, "three hundred denarii": $45, but with purchasing power of about $300. It is barely possible that some of the criticism of the woman sprang from the disciples' exaggeration of the teaching of Jesus about almsgiving. From their point of view it did seem prodigal to anoint with a perfume worth a year's wages of a laborer (*cf.* Matt. 20 : 2). But Jesus would never permit the spontaneous expression of love to be misinterpreted. Even the obligations of charity are subject to love. Vs. 7. It is only a perverted exegesis that sees in these words of Jesus a justification of the perpetuation of poverty. If his teachings as to wealth were once operative, poverty would be greatly reduced, if not destroyed. Vs. 8 contains the interpretation which Jesus, foreseeing his speedy death, puts upon Mary's act.

¶ 268. **Notes on § 118, John 11 : 55—12 : 11.**—Vs. 55, "to purify themselves": see Numb. 9 : 10. Some purifications required a week's residence in Jerusalem. Vs. 57 shows the danger to which Jesus was exposed in going to Jerusalem; for by "chief priests and Pharisees" is probably meant the Sanhedrin. Vs. 1, "Therefore" carries one back to the main thought of the preceding verses, *i. e.*, the approach of Passover. "Six days": As Passover fell on Thursday, Jesus must have arrived in Bethany on Friday. The supper probably occurred on Saturday, the Jews' sabbath. Vs. 2, "Martha served": see Luke 10 : 40. Yet the supper was not in the home of Lazarus, but in that of Simon, Lazarus being a guest. Vs. 3, "anointed his feet": Mark and Matthew say his head. The discrepancy is unimportant. Luke 7 : 38 speaks of a woman's anointing the feet of Jesus. Vs. 6 contains the evangelist's explanation of the question of Judas. It is in harmony with the subsequent act of Judas.

It is not difficult to identify the events of John 12:1–8 with those of Mark 14:3–9 and Matt. 26:6–13, for, despite differences in certain details, the chief elements of both accounts are the same. This is especially to be noted as regards the sayings of Jesus (John 12:7, 8; Mark 12:6–8), which undoubtedly led to the preservation of the incident. Whether Luke 7:36–50 contains a variant account of the same anointing is not so easily settled, but on the whole it seems unlikely. Several details, it is true, are common to the two accounts, but the saying of Jesus in that of Luke is utterly unlike that in Mark and John, and this must be held to be decisive. Nor is there anything improbable in the supposition that Jesus was anointed twice by women.

¶ 269. **Questions and Suggestions for Study.**—(1)* Give an account of the conversion of Zacchæus. (2)* What was the best evidence of the reality of his new experience? (3) May the same evidence be demanded today?

(4)* Tell the parable of the Minæ. (5)* What is its central teaching? (6) What was the chief offense of the servant who brought back to his master nothing but the original mina?

(7)* What was the attitude of the people toward Jesus? of the Sanhedrin? (8) Give an account of the anointing of Jesus in the house of Simon the leper. (9)* What criticism was directed against Mary? (10)* How did Jesus interpret her act? (11) Was Jesus opposed to charity? (12)* Why did the priests wish to kill Lazarus?

¶ 270. **Constructive Work.**—Write chap. xxviii of your "Life of Christ," noting especially the significance of the visit of Jesus to Zacchæus, the teaching of the parable of the Minæ, the relation of both to charity, and Jesus' forecast of his approaching death.

¶ 271. **Supplementary Topics for Study.**

1. Sayings of Jesus as to almsgiving which might have suggested the criticism of Mary.

2. A detailed comparison of the anointing of Jesus recorded in § 118 and that of § 53, Luke 7:36–50.

¶ 272. **Review Questions.**—(1)* Name the periods of Jesus ministry up to this point in the history. (2)* Indicate by what each of these periods was specially characterized. (3)* What was Jesus' apparent plan in respect to the evangelization of the different parts of Palestine? (4)* Give a sketch of the relations

of Jesus to the Twelve. (5)* When did the Pharisees begin to show opposition to Jesus? (6)* What was the ground or grounds of their opposition? (7)* What was the attitude of the Sadducees to Jesus? When and for what reason did they become active in opposition to him? (8)* What policy has Jesus thus far pursued in respect to the declaration of his messiahship? (9)* What made Peter's confession particularly significant? (10)* When did Jesus foresee his death at the hands of his enemies? When and to whom did he predict it? (11)* Describe the situation at the close of Jesus' Perean ministry, in respect to work accomplished, attitude of his disciples, of the multitude, of the Pharisees, of the Sadducees, and Jesus' own plan and expectations.

PART VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

CHAPTER XXIX.

THE TRIUMPHAL ENTRY AND THE CLEANSING OF THE TEMPLE.

§ 119. The triumphal entry.
Matt. 21 : 1–11. Mark 11 : 1–11. Luke 19 : 29–44. John 12 : 12–19.

§ 120. The cursing of the fig tree.
Matt. 21 : 18, 19. Mark 11 : 12–14.

§ 121. Second cleansing of the temple.
Matt. 21 : 12–17. Mark 11 : 15–19. Luke 19 : 45–48.
[Luke 21 : 37, 38.]

§ 122. The fig tree withered away.
Matt. 21 : 20–22. Mark 11 : 20–25.

¶ 273. **Notes on § 119, Mark 11 : 1–11.**— Vs. 1, "Bethphage and Bethany": On Bethany see ¶ 244. Bethphage has never been certainly identified, but was on the Mount of Olives, near Bethany. To judge from statements in the Talmud, it was a more important place than Bethany, and if its name signifies anything ("the house of figs"), it must have been prosperous. Some scholars have regarded Bethphage as the name, not of a village, but of a district upon the Mount of Olives which the rabbis treated as a part of Jerusalem during the Passover season, and thus provided room for the huge crowds that

could not possibly have been housed in the city proper. Vs. 2, "the village": possibly Bethphage or Bethany, but quite as likely neither. "Whereon no man ever sat": *i. e.*, young. Vs. 3, "the Lord": better, the Master, *i. e.*, Jesus. "Hath need": *i. e.*, wants him. Though Jesus does not explain himself to his disciples, his purpose is evident from Matt. 21 : 4, 5 and John 12 : 15. "Will send him hither": better, back again. Jesus promises to return the little animal. Vss. 7–10. It is clear that the disciples in some way regarded this act of Jesus as an opportunity to hail him as Messiah. See especially vs. 10. To "spread garments in the way" was a part of the reception given a king by an enthusiastic town. There is nothing especially humble in riding on an *ass*. As compared with walking it was an entrance in state; as compared with riding on a horse, a peaceful act typical of the character of his kingdom. *Cf.* John 12 : 15; Matt. 21 : 5, and the context of the passage quoted, Zech. 9 : 9, 10. On the further meaning of the act see ¶¶ 274, 275.

¶ 274. **Notes on § 119, Matt. 21 : 1–11.**—Vs. 2, "an ass and a colt": The original account in Mark speaks only of the colt. Matthew's account is apparently affected by the prophecy given in vss. 4, 5; *cf.* vs. 7. Vss. 4, 5. The quotation is from Isa. 62 : 11 and Zech. 9 : 9. The latter is the more important, and was currently regarded as messianic. While it is true that, as John (12 : 16) says, this interpretation of the triumphal entry sprang from the early church, the careful preparation made by Jesus (vss. 2, 3) shows that he also had the prophecy in mind. He was dramatically fulfilling a messianic prophecy in order thereby unmistakably to announce his estimate of his mission as the Messiah. Hitherto Jesus had been intent upon showing his character as the Son of man, the type of the kingdom he was founding; now that this was reasonably clear, and he had proved the faith of his disciples in him as the future Christ, he wished to make it equally clear to them and to the people generally that he, such as he was, without political or military ambitions, meek, self-sacrificing, loving, was indeed the Christ. For this reason he does not rebuke them when they give him messianic titles (Luke 19 : 39, 40), but even himself plans a public, symbolic announcement that he is the Christ. Vs. 9, "the multitudes": *cf.* John 12 : 17, 18. "Son of David": *i. e.*, Messiah, and in the thought of the people undoubtedly a political Messiah. But they were soon to be undeceived. Vs. 10 makes it evident that the enthusiastic crowds were strangers in attendance on the Passover, not the people of Jerusalem. Vs. 11, "this is the

prophet": They had a few moments before hailed him as Messiah. Their reversion to their previous estimate of him (Mark 8:27, 28; Matt. 16:13, 14) was perhaps due to the events mentioned in Luke 19:41–44.

¶ 275. **Notes on § 119, Luke 19:29–44.**—Luke follows the account of Mark through vs. 36. Vs. 37, "as he was drawing nigh, even at the descent of the Mount of Olives": Stanley (*Sinai and Palestine*, pp. 186–90) shows that Luke's language corresponds exactly to the peculiarities of the southernmost of the three roads from Bethany to Jerusalem. From the point indicated one catches the first view of the city, but not yet of the temple. Vs. 38: *cf.* Luke 2:14. Vs. 40, "the stones will cry out": a proverb showing the impossibility of checking the enthusiasm of the disciples. Vs. 41, "when he drew nigh": probably refers to a point on the southern shoulder of the Mount of Olives, just where the road bends sharply to the north and west, and begins the descent to the valley of Kedron. The spot affords a commanding view of Jerusalem, with the temple area in the foreground. Vs. 42 introduces a remarkable forecast of the misery to result from the Jews' choice of war instead of the peace offered by Jesus. The two possible messianic programs are thus brought into sharpest contrast, that of Jesus and that of the Zealots. The Jewish people preferred the latter, and Jesus, foreseeing the outcome of war with Rome, and knowing that his own peaceful kingdom was certain to triumph, laments the refusal of the Jewish people to share in it. His tears are a testimony to his love of his people and to his determination not to let the enthusiasm of the moment sweep him into a compromise with the current political messianism. He was the Christ, but he would not be the Christ the Jews wanted. Vss. 43, 44 contain a striking picture of what actually happened at the capture of Jerusalem by Titus in 70 A. D. "The time of thy visitation": *i. e.*, the time when opportunity in the person of Jesus was at its gates.

¶ 276. **Notes on § 120, Mark 11:12–14.**—Vs. 12, "on the morrow": the day after the triumphal entry. On Matthew's order and arrangement see below. Vs. 13, "if haply he might find anything thereon": This was hardly to be expected, since, although in the fig tree the fruit forms before the leaves appear, it does not ripen till later in the season than this event is said to have occurred; as the narrative says, it was not the season of (ripe) figs. Jesus must have come in the hope that possibly he might find a few figs ripe in advance of the season. "He found nothing but leaves": not even green figs; the tree bore leaves

only. Vs. 14, "no man eat fruit from thee henceforward forever": The fig tree whose lack of figs, while having leaves, makes it a significant symbol of a people abundant in profession, but lacking in good works (*cf.* Matt. 7 : 20 ff.), Jesus uses to symbolize the curse that falls upon such people. The act is an acted parable, having its whole significance in its symbolic meaning.

¶ 277. **Notes on § 121, Mark 11 : 15–19.**—The cleansing of the temple recorded by the synoptists as an event immediately following the triumphal entry was a part of Jesus' public announcement of his messiahship. In it he was protected by the popularity evidenced by the enthusiasm shown during his public entry into the city (*cf.* vs. 18). Vs. 16. The same proscription of the use of the temple area as a "short-cut" between different quarters of the city was made by the rabbis. Vs. 17 contains a noble protest against the prostitution of a sacred place. From these words of Jesus it is apparent that he was not an open opponent of the temple, but rather of the abuse of their office by the priests who were using or allowing others to use the temple courts as a place for selling the animals intended for sacrifice (*cf.* ¶ 75). Matthew (21 : 15) adds the account of the shouting of the children in the temple. They were evidently continuing the enthusiasm of the crowds of disciples. The reply of Jesus to the objections of the scribes and priests is a distinct acceptance of the messianic title. Vs. 18. After these events there was nothing left to the religious authorities except to bring their plot to its consummation as soon as possible. But their way was still closed. Judas alone, as it proved, could aid them.

On the question as to the identification of this cleansing of the temple recorded by the synoptists with that recorded by John see ¶ 75. The evidence for such identification is weighty, if not convincing. The chief question is as to whether John or the synoptists have introduced the account in its true chronological connection. If the synoptic order be chronologically correct, important changes in the chronology of the public ministry of Jesus would necessarily follow.

¶ 278. **Notes on § 122, Mark 11 : 20–25.**—Vs. 20, "As they passed by in the morning": *i. e.*, of the third day counting from the day of the triumphal entry as the first. Vs. 22, "And Jesus answering saith unto them, Have faith in God": at first thought a strange lesson to be drawn from the incident. The link of connection is probably in the nation of Israel, of which the fig tree, with its leaves but no fruit, was a most fitting symbol, and which, on the other hand, stood, by reason

of its unfruitfulness, as a mountain (vs. 23) in the path of the kingdom of God. The withering of the tree symbolizes the overthrow of the nation, and suggests the great lesson that all things that stand in the way of God's kingdom, though they be mountain-high, shall be removed. Vss. 24, 25 seem to pass to the general subject of prayer. If they are to be connected with the specific thought of vs. 23, it must be, first (vs. 24), as teaching that there is no achievement at which faith need stagger; God is able to do all things for those who believe; and, second (vs. 25), as reminding us that in praying for the removal of obstacles (such as the people of the Jews was) it must be in no vindictive spirit, but with that of forgiveness. Jesus can pray that God will remove the Jewish people out of the way of the progress of the kingdom, but will also pray: "Father, forgive them, for they know not what they do."

Matthew's order differs from Mark's in §§ 119–122 by the fact that Matthew carries back the cleansing of the temple to connect it with the triumphal entry, with which it was doubtless associated in his mind, and in like manner connects Jesus' comment on the withering of the fig tree with the event itself.

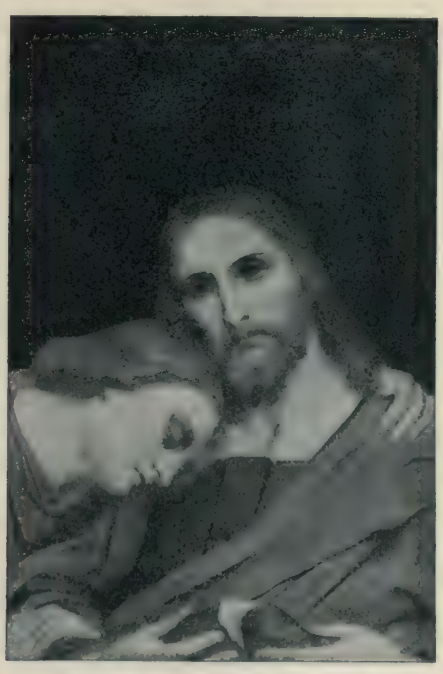
¶ 279. **Questions and Suggestions for Study.**—(1) Give an account of the triumphal entry. (2)* What was the purpose of Jesus in planning and permitting it? (3) In what sense did it mark a new policy on his part? (4)* Why did Jesus lament over Jerusalem? (5) Can we imagine what would have been the result to the world if the religious leaders of the Jews had accepted Jesus as the Christ and had substituted zeal for the kingdom, as Jesus understood it, for their hope of political independence and supremacy? (6)* Tell the story of the cursing of the fig tree. (7)* What lessons was it intended and used by Jesus to teach? (8)* Describe the cleansing of the temple. (9)* What was its significance and what were its results? (10) Was Jesus attacking the temple? (11) Are places of worship to be kept sacred today? What is it to keep a church sacred to the service of God?

¶ 280. **Constructive Work.**—Write chap. xxix of your "Life of Christ," describing the entry of Jesus into Jerusalem, his cursing of the fig tree, and the cleansing of the temple, bringing out clearly the

significance of each as related to Jesus' presentation of himself to the nation as the Messiah.

¶ 281. **Supplementary Topics for Study.**

1. The route of the triumphal entry.
2. The ass and the horse among orientals.
3. The extent to which Jesus intentionally fulfilled prophecy.
4. Were there two cleansings of the temple or one ?
5. The element of symbolism in the miracles of Jesus.
6. The method of Jesus in his presentation of himself as the Messiah.



CHRIST AND ST. JOHN.—SCHEFFER

Work and Workers.

An encouraging advance has been made by the Sunday-School Commission of the Protestant Episcopal Diocese of New York in arousing interest in its work. In its report, recently published, the commission called attention to its publications, notable among which are *Principles of Religious Education*, a collection of essays, and a syllabus prepared by Dr. Hervey, of the New York Board of Education, to accompany DuBois' book on *The Point of Contact in Teaching;* and, in addition, twelve normal reading courses. For the coming year plans have been made for the establishment of training classes in different sections of the city of New York.

The American Bible Society, in order to correct certain sensational reports which have appeared in the various newspapers, announces that it is not in debt, or under any obligations to sell the Bible House. It frankly says, however, that the great changes in the business of the country and the manufacture and sale of books have brought forward the question whether the society cannot better procure its books by contract than by its own work. Should this question be settled in the affirmative, it might result in the sale of the Bible House. The Bible Society continues its noble work, however, and it has but recently opened up agencies in Cuba, Porto Rico, and Manila. Last year its issues exceeded 1,400,000 copies of the Scriptures.

The *Outlook* calls attention to the establishment of three training schools. One is in connection with the South Church of Springfield, Mass., under the direction of its pastor, Rev. Dr. Moxom. The second, for the training of women to assist in the pastoral duties of clergymen, has been established in Cincinnati under the management of A. M. Harvout, of the Central Church of the Disciples of Christ. The third school has been established under the direction of Miss Charlotte A. Porter, at 128 E. Tenth street, New York. Of these schools the first is less a school than a biblical seminar in connection with a church. The other two are less immediately connected with the study of the Bible, and are more independent of any church organization.

Book Reviews.

A Critical and Exegetical Commentary on the Book of Proverbs. *International Critical Commentary.* By PROFESSOR CRAWFORD H. TOY, D.D., Harvard University. New York: Charles Scribner's Sons, 1899. Pp. xxxvi + 554. $3, *net.*

The literature of Proverbs has lately been enriched with three good commentaries: that of Wildeboer, in Marti's *Kurzer Handkommentar* (1897); that of Frankenberg, in Nowack's *Handkommentar* (1898); and, lastly, the present work of Toy, in the *International Critical Commentary.* This accession of new and competent treatises on the great Wisdom book is significant of progress and of growing interest. An immense advance has been made during the last quarter of a century, especially in the treatment of questions, whether of general or special interpretation, whose solution depends upon a knowledge of the history of Hebrew thought. It is perhaps the greatest merit of Toy's most excellent book that he sets forth clearly and sharply the relations of Proverbs to the other Hebrew writings, canonical and extra-canonical, as well as to the intellectual and social conditions under which the Proverbs were evolved and collected.

The introduction to the exposition occupies thirty-six pages. It is a model of concise and comprehensive analysis and statement. It is, in fact, somewhat too brief. A noteworthy section is that on "Rhythm and Parallelism" (§ 4). The subject of rhythmical form in Hebrew poetry being somewhat obscure, it is safer to employ, as Toy does, the terms *binary* (having two beats), *ternary*, and *quaternary*, than to use the misleading classical terminology, "dimeter," "trimeter," "tetrameter," etc. The section on "Thought" (§ 5, pp. v–xix) is naturally among the most important. The easy-going reader may be surprised to find how many points of view familiar to the Christian theologian or sociologist are unthought of or ignored in the Proverbs (*cf.* pp. xiv ff.). But the justice done to the book as "definitely religious, standing in sympathetic and reverent contact with the conception of a just and wise divine government of the world" (p. xvi), will satisfy the judicious Bible student. Moreover, it is both just and sagacious on the part of the author to assume (pp. xv f.) that certain religious elements absent from the collection were not necessarily unknown to the writers—a

saving principle valid also in other regions of Old Testament literary criticism.

Perhaps the author's most valuable contribution to the general treatment is found in § 6, "Origin and Date." He makes some excellent points by comparing (pp. xxiv ff.) with one another the several Wisdom books (Proverbs, Job, Ecclesiastes, Wisdom of Solomon, Ben-Sira). The collection of the several sections of the book is made to run from the fourth to the second century B. C. (p. xxx). I quote the essential statements: "Out of certain current collections of aphorisms were first put together our subsections chaps. 10–15; 16 : 1—22 : 16; 25–27, and 28, 29; and from these by different editors the sections 10 : 1 — 22 : 16 and 25–29 were made, the editor of the latter being aware of the existence of the former. The two may have received substantially their present form between 350 and 300 B. C., the second a little later than the first. During the next half-century the third section (22 : 17 — 24 : 34) was produced, and a book of aphorisms was formed by combining section two (10 : 1 — 22 : 16) and section four (chaps. 25–29) and inserting section three between them. . . . . The opening section (omitting 6 : 1–19; 9 : 7–12) may have been composed about the middle of the third century B. C. . . . . The additions to the section (6 : 1–19; 9 : 7–12), which resemble sections three and five (chaps. 30, 31) and two, may be due to the final redactor, or to a very late scribe. Finally, the work was completed by the addition of the fragments contained in chaps. 30, 31, the completion falling in the second century B. C." Professor Toy, it may be added, is clearly right in making Proverbs later than Job. It may be said, further, that the business of collecting Proverbs is one of the latest of literary pursuits.

In the exposition the author displays insight, good sense, and soberness of judgment in a high degree — qualities which are especially needed in an interpreter of Proverbs, where allusions are so frequent to modes of thought and habits of life scarcely touched upon in the rest of the Old Testament. Examples of judicious treatment, chosen at random, are the comments on Prov. 5 : 15–20; 8 : 22–31; 9 : 1–6; 11 : 30; 21 : 9.

No serious strictures can be made upon the book. It is only upon the concluding section (chaps. 30, 31) that the present reviewer feels himself justified in dissenting from the general positions held by the author. Have we not in these chapters groups of proverbs coined in communities outside of Palestine proper? Among the indications

are the following: (1) the suspected Arabisms (not admitted by Dr. Toy), and the Aramaizing tendency of the language, a combination natural on the southeastern borderland; (2) the suggestion of a queendom or of feminine influence at court (31:1), a phenomenon notoriously common in ancient Arabia from the days of the reign of the queen of Sheba to those of the queen of Palmyre; (3) the exceptionally important place accorded to women in business, both domestic and non-domestic; (4) the allusions to "Massa" (30:1; 31:1); (5) the fact that the "sons of the East" were renowned for their proverbial wisdom (1 Kings 5:10), and the likelihood that some of their sayings would be taken up by Hebrew-speaking borderers and become part of current collections; (6) the absence of allusions to vices and temptations peculiar to city life, upon which Dr. Toy lays stress as characterizing the book generally (pp. xi, xviii, xxii).

The translations are in keeping with the simplicity, conciseness, and nervous strength of the original. Ethical and intellectual terms are felicitously rendered. It would be better to avoid following E. V. by rendering חָמָס "violence" (*e. g.*, in 10:11; 13:2). For this the Hebrew word is שֹׁד, which he renders in 21:7 correctly. חָמָס is properly "injustice," of course by constraint, as in the East generally. Considerable attention is paid to the etymology of important or obscure words. Grammatical constructions are also looked after sharply. But Professor Toy is in error on chap. 4:18, when he says that נְכוֹן is impossible as a construct; see König, *Syntax*, § 305*b*. He has, therefore, missed the right meaning of the sentence in his translation.

Good emendations of the text are often made. In 10:16 the substitution of "destruction" for "sin" is hazardous.

The proof-reading has been carefully done. But on p. xxvi, note, we find "Cyclopaedia Biblica." On p. 167 stands "Peshiṭa," while on pp. xxxii and xxxiii is found "Peshitta." On p. 3 occurs "distiches." An awkward footnote on p. v, referring to Bertheau, is "*Einleitung* to his Comm'y on *Sprüche*."

J. F. McCurdy.

University College,
Toronto, Canada.

The Fundamental Ideas of Christianity. By John Caird, D.D., LL.D. New York: The Macmillan Co., 1899. Two volumes. Pp. li + 232, 297. $3.50.

These two volumes come laden with a pathetic interest into the hands of those who are familiar with the writings of the famous brothers, John and Edward Caird. Mr. Edward Caird has here

presented us with an exquisitely wrought picture of his elder brother, the far-famed principal of Glasgow University; and the lectures to which the memoir is prefixed come to us as a posthumous work. The late Dr. John Caird occupied a prominent place in Scotland, first as a splendid pulpit orator, next as a fascinating teacher of theology, and lastly as a champion of philosophical idealism. The memoir serves the delightful end of all true biography, in making us familiar with the true and pure spirit of him who had won the admiration of all who knew his work. The unexpected modesty of the great orator is no less remarkable than the practical power, as a teacher and administrator, of the convinced and absorbed idealist. It may be added that the brothers Caird have exercised a very powerful and definite influence upon the ministers of the established church of Scotland, whose fruits will be gathered for many years to come.

It is a most curious and interesting fact that these lectures, which are boldly entitled *The Fundamental Ideas of Christianity*, were delivered as the Gifford Lectures. According to the will of Lord Gifford, who endowed these lectureships in the Scottish universities, they were to be employed by every variety of "reverent men and true thinkers," for expounding "natural theology" or "the knowledge of God." The will specially provided that the argument concerning God must not be based upon the authority of any supposedly inspired verbal revelation, but wholly upon reason. This provision has been treated by the lecturers in an amusingly varied manner. One lecturer would hardly refer to Christianity. Another (Pfleiderer) thought that the provision against founding a theory upon Scripture did not preclude a very free criticism of Scripture as ordinarily interpreted and used, in order to develop his own theory of Christianity.

Now we have the circle of methods completed by Dr. John Caird, who frankly accepts the Christian religion as described in Scripture, who remains innocent of literary criticism, and busies himself with the task of expounding the "fundamental ideas" of that religion in terms of the idealistic philosophy. Dr. Caird had already laid the principal foundations of this beautiful "house of truth" in his earlier work, *An Introduction to the Philosophy of Religion*, but in the first portion of these lectures he once more states his view of the relation of "Reason and Revelation."

To begin with, Dr. Caird justifies his resolve to discuss the main portions of a system of theology on the Gifford lectureship. Lord Gifford apparently drew a distinction between the ideas of "natural"

and "revealed" religion. This distinction is for Dr. Caird of merely relative value. As a matter of fact, the truths usually included under natural religion are revealed, and so-called revealed truths are inoperative till our own mind's energy sees and grasps and absorbs them. If, then, revealed truth belongs to the same order as "all other truth that appeals to the human consciousness," it follows that the philosophical method is as legitimately applied to the contents and method of the Christian revelation as to any other field of human experience and knowledge.

Much the same methods of analysis and exposition are employed in the next lecture, on "Truth and Reason." Then the lecturer plunges into the sea of theological discussion. Four lectures are given to the "Doctrine of God," four also to "The Origin and Nature of Evil," three each to "The Idea of the Incarnation" and "The Idea of the Atonement," a single lecture each to "The Possibility of Moral Restoration" and "The Kingdom of the Spirit." The entire course ends with two lectures on "The Future Life."

It may be said at once that the lectures, as a whole, are most admirable in their construction, and most moving in their stately, and sometimes thrilling, eloquence. There is not much fresh or powerful thinking in the more purely theological discussions. The exposition and criticism of the Augustinian doctrine of evil or the Anselmic doctrine of the atonement are, as to their substance, somewhat commonplace. The same is true of other parts of the work.

The interest of thoughtful readers will, of course, be fixed upon one question: Does Dr. Caird use Hegelian idealism to solve the deeper theological problems successfully? The answer must be that his work once more proves that philosophy to be one of the most perfect instruments of criticism. Let anyone read Dr. Caird's treatment of pantheism and deism, or his criticism of the imperfect forms of the idea of the incarnation, and he will experience the same joy that surgeons are said to have when watching one of their most skilled masters at his work. But at the crucial point, when idealism would construct our universe for us, it also fails us. Nature must heal the wound which the knife has made; and we, after a Hegelian dissection of sickly philosophies, are left to fall back upon our faith that somewhere above the reach even of Hegelian dialectic the dualism of common-sense is overcome and transcended. But this dialectic has not given us the actual victory of reason yet.

Perhaps nowhere does this failure of the method appear more obviously than at the close of the discussion on the incarnation. The preceding delicate and convincing criticism has led us to expect a clear and brave exposition of the unity of the divine and the human in that one Person. But Dr. Caird simply flies from the task. "It is true, indeed, that there is something unique in the person of Christ, and that a participation in the being and life of God can be predicated of him as distinguished from all other members of the human race. But, however true it be that the relation of the divine and human in the person of Christ transcends, in one sense, all earthly parallels, it must yet be a union of which, by its very structure and essence, humanity is capable." Dr. Caird proceeds to one of his most beautiful and illuminating expositions on the latter part of the second sentence here quoted. And the real problem of the incarnation, as stated in the former part, is escaped.

No more bold and inspiring volumes on the great theological problems which underlie all faith, and whose discussion is the life of faith, have appeared for a long time.

W. DOUGLAS MACKENZIE.

CHICAGO THEOLOGICAL SEMINARY,
Chicago.

The Psychology of Religion: an Empirical Study of the Growth of Religious Consciousness. By PROFESSOR E. D. STARBUCK, PH.D. New York: Imported by Charles Scribner's Sons, 1899. Pp. 423. $1.50.

The task set is the inductive study into the phenomena of religion as shown in individual experience, with a view to discover the laws and processes of spiritual life. It is assumed that religion is a real fact of human experience, and develops according to law. The interpretations are chiefly on the psycho-physiological side.

The data are gathered from a limited class, chiefly Protestant and American, and naturally from persons interested in religion. The number of cases studied by the author was 192, of whom 120 were females and 72 males; but the results of the studies of others are used with good effect.

Part I is devoted to the analysis and interpretation of the experiences of persons who have entered into the religious life by some very marked crisis which is called conversion. The topics considered are the age of conversion, motives and forces, experiences preceding,

accompanying, and following conversion, the character of the new life, and the abnormal aspect of conversion.

Part II is devoted to the phenomena of religious consciousness when such a marked crisis has not been met: the spontaneous religious awakenings, storm and stress, doubt, alienation, the birth of a larger self, and substitutes for religious feeling during adolescence; and the beliefs, feelings, and motives of adult life.

Part III gives a comparison of the lines of growth with and without conversion, the special experience sometimes called "sanctification," a general view of religious development, and some educational inferences.

One merit of this volume is that it opens up many fields of research in which multitudes of students can profitably work for many years. The study of religious phenomena in children and youth by a more direct observation would give more distinct and fresh impressions than those derived from fading memories of adults. There are provoking hints of the religious contents of the minds of reticent agnostics or doubters, a world where the pastor often gropes in vain for the real facts, and where further studies would yield rich results.

While this book is a fragmentary experiment in a restricted field, it offers a method which any person trained in modern psychology can use independently, and it reveals laws of religious instruction which no preacher or Bible teacher can afford to ignore. It is true that tactful and skilful teachers have already reached some of the same results in practice, but here is given a wealth of illustrations and evidences which quicken observation and clarify the judgment. Any pastor who will popularize these methods and their pedagogical conclusions among the Sunday-school teachers of a church will render a valuable service. In view of the recent increase of interest in the application of psychology to improved methods of religious education, this publication must be regarded as timely.

The distinctions made between the characteristics of religious life in childhood, youth, and maturity deserve the careful attention of all who have to deal with spiritual life. The discussion of the physiological phenomena of adolescence in connection with religion deserves careful attention of parents. The real function of sexual impulses is treated in a very reasonable way, and the extreme notion that religion is merely an "irradiation" of this appetite is corrected.

While the treatment is thoroughly scientific in method, the style of the book is clear and intelligible, and a layman can follow the argument

with satisfaction. Among the results which may be expected from the study we may look for a more considerate patience in dealing with the peculiar modes of thought and feeling which normally characterize persons of different temperaments at different periods of development, a refusal to force the process to the point of producing deformity and disgust, and at the same time a wise anticipation of the stages of growth, and a sagacious and timely assistance to adolescents in their perilous and distressing passage from one stage to the next.

C. R. HENDERSON.

THE UNIVERSITY OF CHICAGO.

The Teachings of the Books; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament. By PROFESSOR HERBERT L. WILLETT, PH.D., and REV. JAMES M. CAMPBELL, D.D. Chicago: F. H. Revell Co., 1899. Pp. 337. $1.50.

The books of the New Testament are taken up one by one in the order of their occurrence in the English Bible. The historical setting of each book is described in several pages by Dr. Willett, and the "Spiritual Teachings" are then set forth at some length by Dr. Campbell. The presentation of the historical setting is made from the standpoint of modern constructive criticism. The authors have designed the book especially for the use of advanced Bible classes, and have, therefore, apparently thought it best to present chiefly the results of critical study rather than the critical discussions by which these conclusions have been reached. This part of the work is very well done, and a surprising amount of information has been packed into sentences that are, nevertheless, readable and graphic. The present reviewer queries whether something more of critical discussion itself, in popular form, might not have been introduced. The question of the date of the book of Acts might have been considered, and some other theories regarding the purpose that determined Luke's selection of material might have been mentioned besides the one adopted by Dr. Willett, namely, that it was written chiefly to exploit the achievements of Paul. The situation behind the first letter to the Thessalonians would have been more vividly presented had some reference been made to the slanders that were being circulated in Thessalonica regarding Paul, the reply to which constitutes so important and strenuous a part of the letter. The letter to the Galatians and a part of that to the Philippians would have been made more intelligible if some adequate picture of

the "Judaizing teachers" had been drawn. Their arguments are said to have been "plausible," but no such statement of them is given as accounts for the effect they produced in the Pauline churches. The complicated situation that called out the second letter to the Corinthians is dealt with in less than a page and a half.

The "Spiritual Teachings" are, in the main, the product of a natural exegesis, and do not consist in "drawing lessons." It is no slight task to work one's way down into the heart of even a single epistle so as to look out upon its environment through the eyes and with the heart of its author, and it is scarcely reasonable to expect one man to do this with equal success in the case of all the books of the New Testament. Where so many exegetical points are involved there is, of course, abundant opportunity for differences of opinion. In some cases — not in many — the principle of historical exegesis seems not to have been thoroughly applied. One questions, for instance, whether, when Mark spoke of the "beginning of the gospel of Christ" (1 : 1), he meant to imply that "what he recorded was only the initial point in an endless development."

The book will surely realize the purpose of its authors, and stimulate a devout, scholarly study of the New Testament among members of advanced Bible classes and in still wider circles. Moreover, it will contribute to the creation of a demand among Sunday-school teachers for literature discussing in popular form, but with critical thoroughness, the books of the Bible.

EDWARD I. BOSWORTH.

OBERLIN THEOLOGICAL SEMINARY,
Oberlin, O.

A Problem in New Testament Criticism. The Stone Lectures for 1897–1898. By MELANCTHON WILLIAMS JACOBUS, D.D., Professor of New Testament Exegesis in the Hartford Theological Seminary. New York: Charles Scribner's Sons, 1900. Pp. 285. $1.50.

The question with which, centrally, these lectures deal is whether the influence of environment upon the apostles was such as to render their teaching contradictory to that of Jesus and non-authoritative for Christianity. Its thesis is that, while there is undoubtedly an effect of environment on the mind of the apostle Paul — the book deals chiefly with him — and a consequent development, not only in expression, but in perception of truth, yet, in accordance with the plan of Jesus, it

resulted from this very fact of changing situation, especially from the advantage which the apostles had, as compared with Christ, in the fact of his accomplished work, that they could teach some things which he could not, and the gift of the Spirit to them was such as to secure them against any essential departure from Jesus and the truth, and to make their interpretation of the initiatory facts of Christianity normative for the church, requiring no setting aside or supplanting in subsequent ages.

The problem is an important one for Christian theology, and Professor Jacobus has brought to the study of it a wide acquaintance with modern philosophy and biblical criticism, and of the influence of the former on the latter. His conclusion seems to us to be very close to the truth; perhaps he makes quite allowance enough for the errancy of the apostles in peripheral matters, and his assertion of the essential harmony of Paul with Jesus is, we believe, solidly true. With his method of reaching his conclusion we do not find ourselves so thoroughly in sympathy. Chaps. iv and v constitute the backbone of the book and present his defense of his main proposition. They are devoted to showing that the teachings of Paul, though differing in emphasis and perspective from those of Jesus, are essentially in harmony with them. To prove this is to destroy one premise of some at least whose view he is opposing. But it is not positively to establish his own thesis. That one teacher agrees essentially with another does not prove the former of equal authority with the other; he may be a mere echo, of no authority himself. That what he adds is harmonious with the other's teaching falls short of proving his authority. Moreover, while it may be Paul's authority that is in question today, it may be that of Jesus tomorrow; and then of what avail is it simply to have proved that Paul is in harmony with Jesus? And is it not wiser to deal with Paul, even today, on the ultimate grounds, to which in the end we must appeal for both Jesus and Paul? And when we do this, perhaps it will appear that the question of authority is not simply an either—or, but a matter of degree, and that the line is not to be drawn so sharply between the apostles and all subsequent believers, and that Jesus and the apostles are not to be placed on quite so nearly the same level.

In a preliminary chapter Mr. Jacobus deals with what he calls the problem of method; the method, namely, of determining the genuineness or non-genuineness of New Testament books. His main contention is, we believe, correct: that internal evidence must be interrogated

before we turn to external evidence. Only he seems to us to lay relatively much too great stress on the *claim* of a book to be from this man or that, and too little on the more important internal evidence, conveyed in a hundred unintended ways, tending to locate and identify the author. But we refer to this chapter mainly to point out that, while nsisting strongly on method, this chapter gives scant indication of the results of such a method. Yet in chap. v the author, almost as if there were no such thing as process and method in historical criticism, constantly assumes as premises certain critical results; results, however, which those whose argument he is refuting would by no means admit.

Taken as a whole, the book will do useful service in stimulating and guiding thought on an important question.

E. D. B.

The Spirit and the Incarnation, in the Light of Scripture, Science, and Practical Need. By Rev. W. L. Walker. New York: Imported by Charles Scribner's Sons, 1899. Pp. ix + 378. $3.50.

The personal element in the introduction is of interest. Feeling the difficulties of the incarnation, Trinity, and mediatorial work of Christ, the author took the "Christian-theistic position" which he earnestly preached as a Unitarian minister. But results were disappointing. So he began a fresh, inductive study of the Scriptures, inquiring especially into the dynamics of the Christian life.

He thus found "the distinguishing feature and the source of power in the Christian religion" to be "the Spirit which, through Christ, went forth into the world and made its abode in the hearts of believers." The meaning of "Spirit" was then investigated historically. In the Old Testament, the Spirit of God is the divine agency in the world. In its operation on and in men there are grades of activity, from the outward and magical to the inward and moral. The Spirit is not yet personal, but there is an anticipation of its outpouring that should be universal, ethical, and redemptive. This expectation was fulfilled in Christ, in whom the Spirit attained its full manifestation. In its impersonal aspect, the Spirit of Christ is "the Spirit of love and truth"—"the sum of the influences which proceed from his life." In its personal aspect the Spirit is the real, spiritual presence of Christ with the believer.

But why is the Spirit so dependent on Jesus Christ? He is its appropriate organ. By his work of revelation, redemption, and sanctification he is such. And by his person also he is the Spirit's organ. In him spirit triumphed over flesh, and divine sonship came to its full consciousness. "It is the Spirit that is the great thing in Christianity, but the Spirit cannot be separated from the personal Christ, in whom we have God with us."

The Spirit is related to God and Christ in the doctrine of the incarnation. Two factors enter into the incarnation — development and creation. The divine Spirit was in the world from the first, working through nature and providence toward the full self-manifestation of God. The ideal and goal of the world's life, sonship to God, was in process of realization. The incarnation was "the natural and necessary culmination" of the whole working of God in the world and in man. On the other hand, with Christ there is a new entrance — the eternal Son of God, or God as he goes out from himself into the world. With Christ a "distinctly new and higher order of being enters the world" — "man wholly after the Spirit."

"The Holy Spirit is the very Spirit of the personal God and of the personal Christ." It proceeds from God in Christ as the ethical spirit of truth, righteousness, and love, and as the divine presence which inspires, instructs, inspirits, and gives comfort, strength, and helping grace.

This book is a suggestive treatment of a most difficult subject. It presents an organic conception of nature and of grace, and relates the doctrines of the Trinity, Spirit, and incarnation to prevalent scientific and philosophical views. The author manifests a deep sense for that which is religious. The treatment is clear, almost prolix. The weakest side of the work is word-study, which gives relative worth to the results. There is no regard for the article with πνεῦμα. But the book will supply a need among general readers.

E. A. Hanley.

The University of Chicago.

Texts Explained; or, Helps to Understand the New Testament. By F. W. Farrar, D.D. New York: Dodd, Mead & Co., 1899. Pp. xviii + 372. $1.50.

Another volume is here added to the extensive list of Dean Farrar's works, which, while going sometimes into the Old Testament field, have mainly been devoted to the New Testament, and have ranged through

many of the twenty-seven books. This latest work indeed takes from every book some of the more difficult passages for elucidation. It is only too true, as he says, that many passages in the gospels and epistles are misunderstood because the reader fails to discover the correct textual reading, the exact rendering, or the deep spiritual significance. This information the reader might in most cases obtain if he would consult the best commentaries, but few people read commentaries. Now, this volume of Dean Farrar's is a commentary, but it is hoped that the forbidding features of the conventional works are absent, so that people will read it. And Dean Farrar's name will attract many; as may perhaps also the fact, stated on the title-page, that he has become "Deputy Clerk of the Closet to the Queen," whatever that may be.

The list of passages which the author has chosen for interpretation is necessarily limited and somewhat arbitrary; many passages which occur to one as frequently misinterpreted have not been explained here. But on the whole the selection is commendable, and the method of exposition is excellent. The sentence or phrase is quoted in the Revised Version (no Greek is used, but occasionally a Greek word is transliterated), and then a concise comment (in smaller type) follows, which strikes directly at the difficult point involved. The matter is arranged by books, chapters, and verses, which are clearly shown. The order of the books is that adopted in the Revised Version, except that the Pauline epistles are arranged in what Dean Farrar understands to be their chronological order. The present reviewer would place the epistle to the Galatians before the Corinthian epistles, and the epistle to the Philippians last of the four imprisonment epistles.

It must be granted that Dean Farrar has performed a hard task remarkably well. Some of his interpretations are demonstrably wrong, and many of them are stated confidently where there is much uncertainty; but the great majority are correct, and deserve careful consideration. The average Bible student will find the book reliable, easy to use, and a helpful addition to his working library. How far distant is the time when the *people*—not the ministers only—will really have some good books to assist them in their study of the Bible? There are so many books written for them—just what they need. And the Sunday schools too should have good libraries containing books which will furnish teachers and pupils with the information and guidance necessary to make intelligent Bible readers of them. This book by Dean Farrar might well find a place in such collections.

C. W. V.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

WILLRICH, H. Judaica. Forschungen zur hellenistisch-jüdische Geschichte und Litteratur. Göttingen: Vandenhoeck & Ruprecht, 1900. Pp. 196. M. 5.60.

SCOT, A. F. Offering and Sacrifice: an Essay in Comparative Customs and Religious Development. London: Burleigh, 1900. Pp. 236. 2s. 6d.

JEREMIAS, ALFRED. Hölle und Paradies bei den Babyloniern. Leipzig: Hinrichs, 1900. Pp. 32. M. 0.60.

THOMPSON, R. C. Reports of the Magicians and Astrologers of Nineveh and Babylon in the British Museum; the original text, printed in cuneiform characters, edited with translations, notes, vocabulary, index and an introduction. London: Luzac & Co., 1900. Pp. 242. 12s. 6d.

BROWN, ROBERT. The Primitive Constellations of the Greeks, Phœnicians, and Babylonians, Vol. II. London: Williams & Norgate, 1900. Pp. 281. 10s. 6d.

ARTICLES.

BLACK, ARMSTRONG. Joseph: an Ethical and Biblical Study. 6. "The Prisoner in the Palace." *Expositor*, September, 1900, pp. 216–28.

CRUMP, W. W. A Day's Journey, Jonah 3:4. *Expositor*, September, 1900, pp. 211–15.

Mr. Crump objects to the interpretation given this passage by Dr. Grieve, in the Hastings *Dictionary of the Bible*, article "Day's Journey," where it is stated that this expression "is no mere indication of time, but a real though very indefinite measure of space." His own view is that the phrase in Jonah 3:4 does not at all indicate the actual distance covered by the prophet, whose object, of course, was preaching, not traveling; but indicates that on his arrival at Nineveh he straightway proceeded to utter his cry through street after street on that one day, with the wonderful result which is forthwith chronicled in the succeeding verses of the chapter.

SELBIE, J. A. The Sirach Controversy. *Expository Times*, September, 1900, pp. 550–51.

The essence of several recent articles upon this subject is presented in this article, to show how the discussion is progressing. The authors referred to are Dr. C. Taylor, Professor Ryssel, Professor Houtsma, Dr. H. Grimme, Dr. Gaster.

MARGOLIOUTH, D. S. The Bible of the Jews. *Expositor*, September, 1900, pp. 229–40.

PREUSCHEN, ERWIN. Ein neues Hilfsmittel zum Bibelverständniss. *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, 1900, pp. 255–64.

This is a somewhat elaborate review of the first volume of Cheyne's *Encyclopædia Biblica*, recently reviewed in the BIBLICAL WORLD by the editors. Dr. Preuschen has words of high commendation to speak for the new work, and says that English theology may well be proud of this achievement. The reviewer is an advanced scholar passing upon the work from a strictly scientific standpoint.

NEW TESTAMENT.

BOOKS.

HARNACK, ADOLF. Das Magnificat der Elisabet (Luc. 1 : 46–55) nebst einigen Bemerkungen zu Luc. 1 und 2. Berlin : Reimer, 1900. Pp. 19. M. 1.

HEHN, JOHANNES. Die Einsetzung des heiligen Abendmahls als Beweis für die Gottheit Christi. Würzburg : Bauch, 1900. Pp. 284. M. 5.

MOMMERT, CARL. Golgotha und das heilige Grab zu Jerusalem. Leipzig : Haberland, 1900. Pp. 280. M. 5.50.

ZAHN, TH. Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Litteratur, Teil VI. 1. Apostel und Apostelschüler in der Provinz Asien. 2. Brüder und Vettern Jesu. Leipzig : Deichert, 1900. Pp. 372. M. 10.

KUYPER, ABRAHAM. The Work of the Holy Spirit. New York : Funk & Wagnalls Co., 1900. Pp. 664. $3.

BARNARD, T. H. The Progress of Doctrine in the New Testament. Fifth edition. New York : The Macmillan Co., 1900. Pp. 236. $1.75.

This is a reprint, with but a few corrections and additions, of this work which has been before the public for thirty-six years. The material was originally the Bampton Lectures for 1864, and the book has performed a useful service in the generation just passed. Nor has it outlived its usefulness, although the generation since its first appearance has made remarkable progress, and the subject with which it deals has received more thorough treatment.

ARTICLES.

SOLTAN, W. Zur Entstehung des 1. Evangeliums. *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, 1900, pp. 219–48.

SMITH, DAVID. Ne Illotis Pedibus, John 13:5. *Expository Times*, September, 1900, pp. 536, 537.

CROSS, J. A. St. Luke and Josephus. *Expository Times*, September, 1900, pp. 538–40.

The purpose of the writer is to show that Luke, in the composition of the book of Acts, was not dependent upon Josephus for certain facts and features of his material, as maintained by Professor Schmiedel in his article upon the Acts in the Cheyne *Encyclopædia Biblica*.

EATON, DAVID. Professor Wendt on the Gospel according to John. *Expository Times*, September, 1900, pp. 547–50.

This is an interesting and useful statement in brief of the main conclusions reached in Professor Wendt's important new work on the gospel of John, which deals with the problems of introduction to the book.

NESTLE, EB. Miscellen: 1. Das neue Testament. 2. "Unser täglich Brod." 3. Die Fünfteilung im Werk Papias und im ersten Evangelium. *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, 1900, pp. 249–54.

SCOTT, C. A. The Gospel according to St. Paul: its Character and Source. *Expositor*, September, 1900, pp. 202–10.

The knowledge of the gospel came to Paul at, and in consequence of, his conversion. And the process of that conversion was the unveiling of the living Christ within his soul. That seemingly single experience of Jesus as the risen Messiah proved to be complex. It involved a recognition also of the way in which God dealt and would deal with men in Jesus Christ. It carried with it the abandonment of old views, and the acceptance of new ones, as to the way of salvation. It threw into solution all the forms of thought into which Paul's theology had crystallized under the influence of Judaism. But it crystallized his thinking afresh around a new center. Paul entered on that experience intellectually equipped as a Jewish rabbi; he emerged from it intellectually as well as spiritually equipped as a Christian apostle. He had found at once a Savior and a scheme of salvation. Details of the scheme remained to be wrought out through later experience, but his gospel was given to him in the revelation which it pleased God to make to him of his Son. He received it therefore, as he says, direct from Christ. This conviction of his must be allowed the full weight it derives from his character and his after-life. Its validity can be tested, and we believe established, by an examination of his teaching and its relation to the recorded teaching of our Lord.

WALKER, W. L. Best Authorities on the Doctrine and Work of the Holy Spirit. *Expository Times*, September, 1900, p. 551.

In reply to a question concerning the best recent works upon this subject, Rev. W. L. Walker, himself the author of the latest and one of the most important books upon the Holy Spirit, entitled *The Spirit and the Incarnation*, makes the following statement: "A completely satisfactory and up-to-date book on the Holy Spirit is still, perhaps, a *desideratum*. Dr. John Owen's work on the subject, published two hundred years ago, is still referred to as the standard book. Vol. VI of Dr. Thomas Goodwin's works also deals with 'The Work of the Holy Spirit in Our Salvation.' Seriously, I would recommend the New Testament itself as the best book on this particular subject. I believe that more will be got from a thoughtful and prayerful study of its pages than from any other book." He then mentions J. S. Candlish's *The Work of the Holy Spirit*, Robson's *The Holy Spirit the Paraclete*, A. J. Gordon's *The Ministry of the Spirit*, Adamson's *The Spirit of Power*, J. D. Robertson's *The Holy Spirit in Christian Service*, Clark's *The Paraclete*, Kuyper's *The Work of the Holy Spirit*, W. N. Clarke's *Outlines of Christian Theology*, Part V. The history of the doctrine has been treated by Dr. H. B. Swete, of Cambridge University, in two volumes: (1) on the early history; (2) from the apostolic age to the death of Charlemagne.

RELATED SUBJECTS.

BOOKS.

KUKULA, R. C. Tatians sogenannte Apologie. Exegetisch-chronologische Studie. Leipzig: Teubner, 1900. Pp. 64. M. 1.80.

BAIRD, H. M. Heroes of the Reformation: Theodore Beza. New York: G. P. Putnam's Sons, 1900. Pp. 397. $1.50.

INGRAM, JOHN K. Outlines of the History of Religion. New York: The Macmillan Co., 1900. Pp. 162. $1.25.

This book is written to demonstrate a philosophic theory, not to present an outline of historic fact. The theory is that of Auguste Comte. The author has a tolerant and even sympathetic appreciation of the phases of religious history from fetichism to Christianity, though all are to him imperfect and to be superseded by the Religion of Humanity. Yet his claims loom too large for his facts, and the Christianity which he graciously dismisses is far greater than he is allowed by his theory to acknowledge. We cannot regard the book as adequately described by its title, and it must be recommended, if recommended at all, as a positivist tract.

HUNTINGTON, F. D. Personal Religious Life in the Ministry and in Ministering Women. New York: Thomas Whittaker, 1900. Pp. 212. $0.75.

This little work treats of the inner spirit of public service for Christ. The subjects are: Singleness of Heart, Spiritual Sensibility, Self-Sacrifice, The Ministry of the Church a Ministry from on High, Thorough Service, and Spirit Helps and Failures in Keeping the Royal Law. The chapters are a series of addresses, which in this book form will extend their usefulness.

INNES, A. D. Cranmer and the Reformation in England. *The World's Epoch Makers.* New York: Charles Scribner's Sons, 1900. Pp. 218. $1.25.

This is the first volume of a new series edited by Oliphant Smeaton. The list of books proposed for the series is a large one, covering the most important religions and the movements which have advanced theology and philosophy. The writers are in every case specialists in the field assigned to them. The series therefore promises to contain first-class work, and the size and appearance of the books are such as to commend them to the general reader as well as to the student.

HALL, THOMAS C. The Social Meaning of Modern Religious Movements in England. New York: Charles Scribner's Sons, 1900. Pp. 283. $1.50.

Dr. Hall delivered the Ely Lectures for 1899 in the succession of a number of men of great scholarship who treated subjects of the deepest import in the progress of Christianity. His lectures, which are here before us in book form, will make intelligible to the reader the fundamental features of religious development as they are now appearing in the great social movement in England. We need to study the development of social religion in all great nations much more carefully than we have been accustomed to do, and out of the knowledge which such a study will bring we shall be better able to carry forward the great social movement in our own United States. This book will be of great service to everyone who wishes to understand better and to enter more fully into the onward march of practical religion.

ILLINGWORTH, J. R. Divine Immanence: an Essay on the Spiritual Significance of Matter. New edition. London: Macmillan & Co., 1900. Pp. 228. 6s.

SAVAGE, M. J. Life beyond Death: a Review of the World's Beliefs on the Subject. New York: G. P. Putnam's Sons, 1900. Pp. 352. $1.50.

CREMER, H. Weissagung und Wunder im Zusammenhange der Heilsgeschichte. Gütersloh: Bertelsmann, 1900. Pp. 84. M. 1.20.

ASKWITH, E. H. The Christian Conception of Holiness. London: Macmillan & Co., 1900. Pp. 273. 6s.

COX, THOMAS E. Biblical Treasury of the Catechism. Third edition. New York: W. H. Young & Co., 1900. Pp. 415. $1.25.

This work appeared last year in the first edition, and has been widely adopted in Roman Catholic schools as a compend of religious belief. It is a catechism, each article being presented in the form of a question and a reply, and then follow extensive quotations from the Scriptures out of which the reply to the questions purports to be drawn. This third edition does not appear to be different from the previous ones, but simply continues the previous work. It will be found by Roman Catholics to be a complete and concise statement upon all subjects of belief and practice. By Protestants the book will be appreciated as an interesting and authoritative statement of Roman Catholic teaching in this country at the present day. The work bears the imprimatur of the archbishop of Chicago, P. A. Feehan.

MCGILLIVRAY, J. D. Bible Studies on Sanctification and Holiness. Chicago: F. H. Revell Co., 1900. Pp. 228. $1.

CARUS, PAUL. The Soul of Man. Second edition. Chicago: The Open Court Publishing Co., 1900. Pp. 482. Paper, $0.75.

PETERS, L. E. A Practical Handbook on Sunday-School Work. Philadelphia: American Baptist Publication Society, 1900. Pp. 128. $0.60.

The author has been for many years a Sunday-school missionary and leader of Sunday-school institutes. This handbook gives the result of his study and experience in the Sunday-school field. It has much in it that will be stimulating and helpful to all engaged in this work.

SMITH, JOHN B. A Supplemental Bible Question Course of Fifty-two Lessons. Philadelphia: J. D. Wattles Co., 1900. Pp. 142. $0.50.

This book is designed for Sunday-school and other Bible-class use, and consists simply in asking pertinent questions and giving references to the passages of Scripture where an answer may be found. The lessons deal with various historical and literary features of the Bible. The questions seem to be in the main successful in reaching the essential points, and in being simple enough for the general use for which it is prepared. Those who are interested in supplemental courses of instruction will find some help in examining the lessons which Mr. Smith has here presented.

BINDLEY, T. H. The Œcumenical Documents of the Faith: The Creed of Nicæa, Three Epistles of Cyril, the Tome of Leo, the Chalcedonian Definition. With Introduction and Notes. London: Methuen, 1900. Pp. 324. 6s.

ARTICLES.

MERRIAM, A. R. Education in Religion: Room for It Somewhere. *Hartford Seminary Record*, August, 1900, pp. 287–306.

Is there at present any adequate provision anywhere made for religious *education* in our homes, churches, schools, and colleges? It is a very evident truth that education and religion are the two most vital concerns of serious men: that which concerns the issues of essential character, and that which concerns the most efficient agencies in its development. Historically, philosophically, practically, we find religion and education in close relation to each other. The present peril is that religion be conceived in a sense so small and specific that it does not demand education, or else that education be conceived as so small and specific that it does not demand religion. The craving for unity and relationship which characterizes our day will not long tolerate the severance of education and religion. Young people at the present time receive their education in religion mainly in the Sunday school, but the religious instruction there given is incorrect in method, unsatisfactory in content, and inadequate in amount. The home does not do its educational duty in religion; more and more it is passing over to other agencies the vital matters of religious and moral education. And the ministry, while it is *preaching* religion, fails largely to *teach* religion according to true educational principles and methods. Somewhere in our vast, splendid system of education, this country over, there must be room for intelligent religion and for religious intelligence, a recognized place in the curriculum for the greatest science and art of all life: intelligent right being and doing in the world of relations into which more and more Christ bids us move with him. Somewhere the educated youth must get the best in ethics, as he does in science and philosophy and economics. Can we study ethics without studying motives? And can the best curricula of study leave out all direct reference to and scientific study of Jesus, who by general acknowledgment is at least the world's best man, taught the highest ideals, exemplified the loftiest philanthropy, and has dominated the stream of all history?

SCHUMACHER, G. Ergänzungen zu meiner Karte des Dscholan und westlichen Hauran. *Zeitschrift des Deutschen Palästina-Vereins*, Heft 4, 1900, pp. 178–88.

An exceedingly valuable map, in great detail and with modern Arabic names, of the territory east of the Sea of Galilee and Lake Huleh, is the occasion of and is described in this article. One would judge it to be the best map of roads, sites, and remains in this portion of Palestine, which will receive much attention from excavators in the next decades.

HARTMANN, M. Beiträge zur Kenntniss der syrischen Steppe, III. *Zeitschrift des Deutschen Palästina-Vereins*, Heft 4, 1900, pp. 153–77.

SOBERNHEIM, M. Meine Reise von Palmyra nach Selemije. *Zeitschrift des Deutschen Palästina-Vereins*, Heft 4, 1900, pp. 189–96.

WATSON, JOHN. The Sacraments. *Expositor*, September, 1900, pp. 180–93.

SIMPSON, J. Y. The Influence of Modern Science upon Religious Thought. *Expositor*, September, 1900, pp. 161–79.

WELLS, JAMES. Mercy: an Exegetical Study, III. *Expository Times* September, 1900, pp. 559–62.

WHITEFOORD, B. Suggestions for the Study of Christian Ethics. *Expository Times*, September, 1900, pp. 552–5.

BOUSSET, W. Die Testamente der zwölf Patriarchen, II. *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, 1900, pp. 187–209.

BURN, A. E. Memorials of the Preaching of St. Jerome. *Expositor*, September, 1900, pp. 194–201.

ACHELIS, H. Ein gnostisches Grab in der Nekropole Kassia zu Syrakus. *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, 1900, pp. 210–18.

DAWSON, GEORGE E. Children's Interest in the Bible. *Pedagogical Seminary*, July, 1900, pp. 151–78.

This is an article of unusual importance, setting forth some inductively gathered facts which bear directly upon how the Bible should be used with and taught to children, and how the Sunday-school curriculum should be constructed. We give Professor Dawson's concluding paragraphs:

1. Children up to eight or nine years are more interested in the portions of the New Testament which give accounts of the birth and childhood of Jesus. They are interested, however, in Old Testament stories relating to the childhood or youth of characters like Moses, Samuel, Joseph, and David. This suggests that children of this age should be given instruction in the Bible from the viewpoint of the childhood of the Bible, beginning with Jesus and using the others for purposes of comparative study. Of course, such material would serve only as the nucleus of the primary curriculum. Around this could be grouped a great diversity of material derived from studies in nature, art, industries, and other departments of human life, so selected and presented as to give the children a religious outlook upon their environments. A great deal of the material of the corresponding grades of the public schools could be appropriated, and given an ethical and religious interpretation. This could be done most effectively, as it seems to me, through the medium of this great world-soul, who summed up in his character and life all the most fundamental human interests, who came into the world through the gateway of childhood, and who said: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

2. From nine years, on to thirteen or fourteen, children are more interested in the Old Testament. This interest shows itself more especially in a fondness for the historical books, the literary and prophetic books, and the heroic and dramatic elements generally. This suggests that the religious curriculum for this period should occupy itself with the history, geography, literature, prophecy, and general moral and religious contents of the first division of the Bible. It would coincide with the grades of public-school work above the primary and below the high school, in that it would deal essentially with *fact-studies*. It would really mark the beginning of formal biblical instruction, the instruction of the earlier period being more general and unsystematic. The order of material would be: (1) history and geography, (2) literature, and (3) prophecy. The moral and religious elements would be involved throughout. Incidentally, the history of other ancient peoples, and at least the elements of comparative religion, could be taught. Much might profitably be made of the manners and customs and the social life, especially as reflected in the industries, religious and political ceremonials, and feats of arms. Sacred art might be brought into requisition

to aid in the study of characters and customs. This is the period for memorizing selected passages of Scripture, such as Psalms, Proverbs, etc.

3. Children in the adolescent period show a decided interest in the New Testament, especially in the four gospels and the Acts of the Apostles. They also show a very special interest in Jesus and the principal disciples. The interest in John the disciple is an early adolescent interest, while the interest in Jesus culminates somewhat later, and is sustained throughout. This suggests that the material of instruction for adolescence should be derived largely from the New Testament. It would center in Jesus and his teachings, the principal disciples being studied incidentally. The study of types of Christian character and the development of Christian thought and institutions might very profitably be extended to the later history of Christianity. Every possible sidelight of history, literature, art, and science could be utilized in revealing the ideals of Christian manhood and Christian society. The religious instruction of this period should, it seems to me, aim to establish a correct personal relationship with the Divine Father and with society. Altruistic and religious feelings should be made use of to stimulate and guide a spirit of coöperation with God and men.

4. At all ages children feel more interested in persons than in any other elements of the Bible. Even Bible scenes and stories appeal to them mainly through the man, woman, or child that is the center of the scene or the principal actor in the story. This suggests that the Bible should be given to children of all ages through its personal element. Thus, the Bible should be given to young children through the child Jesus. Everything in either the Old or the New Testament that could be properly used to make this human child Jesus intelligible and lovable should be employed. No theological explanation of his birth, nature, or mission need be attempted. The spontaneous love of one child for another may be trusted to give Jesus a secure place in the affections of children, if he is presented simply and attractively. And it is better that the affections should be enlisted in this matter than the intellect. God, whom the little child should have already come to know through its sense of causality as instructed by older people, may be given anew to it as the Father of this Child of Bethlehem, whom so large a portion of mankind love and serve. But, whatever the theological belief of parents or teachers, there can be no economy, at this early period, in making God and Jesus the persons of a mystical trinity. They should be kept separate in the child's thought, as Father and Child, each standing for what such terms connote. Any attempt to invest Jesus with the mysteries of divine incarnation and sacrificial function must, it seems to me, detract from his simplicity and lovableness in the estimation of little children.

Again, the Bible should be given to children from eight to nine years, on to thirteen or fourteen, through the heroes of the Old Testament. These heroes may be selected with especial reference to their importance to history or prophecy, or with reference to their moral and religious example. The number is sufficiently large to give ample choice in these directions. When such a selection of heroes has been made, their characters, deeds, and sayings may become the media through which the children shall be taught Hebrew history and geography, moral and religious principles, and anything else that the Old Testament can supply for purposes of religious instruction. Finally, the Bible should be given to adolescents through Jesus as an adult, and, incidentally, through the disciples and apostles who have interpreted his character and teachings. Here, again, all historical or geographical material, all

doctrines and exhortations, all individual and social elements of ethics or religion that the New Testament presents, should be taught through the personal medium most closely identified with them. In Trinitarian circles this would be the time to give the theological interpretation of Jesus' character and function. Having established the human Jesus in the affections of childhood, and having guided the child throughout the intervening years along the lines of a healthy, normal life which finds the fulfilment of its ideals in this same Jesus, any doctrines of the Godhead or the atonement that may seem necessary to a religious philosophy may be added. In any case, the spontaneous interest in Jesus should be seized upon to bring the adolescent lives into harmony with him, and to make his teachings effective in establishing a correct regimen of conduct as it affects the self and others.

GENERAL VIEW OF BETHANY

THE BIBLICAL WORLD

VOLUME XVI DECEMBER, 1900 NUMBER 6

THE NECESSITY OF BIBLICAL TRAINING FOR LAY WORKERS.

Bad Biblical Teaching a Source of Religious Doubt

BELOW most differences as to Christian doctrine lie different opinions as to the Bible. No permanent progress can be made in either the reiteration or the restatement of theology until men reach some common ground at this point, and many a man finds his struggle toward more rational and helpful ideas as to God and immortality hindered by some view of inspiration which, though utterly unwarranted, has been the accepted postulate of religious argument. Indeed, perhaps the greatest difficulty in the way of theological progress lies in a misunderstanding as to the purpose, character, and authority of the Scripture. Men are concerned, not with the inherent truth of a doctrine, but with the question as to whether it squares with some theory of inspiration.

And the same is true as regards religious doubt. There is very little to question in the teaching of Jesus. That men should be honest and pure; that they should serve and love God and their fellow-men; that they should pray; that they should prepare for an immortal life; that they should find in Jesus himself the great revelation of divine love — no man need pass through a season of bitter doubt as to such matters. But doubt is generally not concerned with the ethical and the religious elements of Christian thought. It concerns itself with formulas. But he who finds it difficult to accept formulas as

true which seem to him untrue, finds himself at the same time in uncertainty, not merely as to the doctrine, but as to the Bible upon which it is alleged to be built. If he is wise enough to study the Scripture sanely and reverently, such intellectual confusion will generally vanish, but it is at this point that most men, for some reason or other, halt.

It is not our purpose, however, to discuss doubt, but rather to call attention to a fact lying back of it. Speaking generally, and always with due allowance for necessary exceptions, much religious indifference and doubt may be traced to the instruction in the Bible received in the Sunday school. The impressions made in childhood, be they never so general, are almost certain to affect, if not regulate, the thinking of one's maturer years, and many a man has passed through a paralyzing struggle with doubt which might have been avoided had there been no misleading teaching as to the Bible given him while a child.

Consequent Importance of the Sunday-School Teacher

If there were no other reason, this fact makes it indispensable that the Sunday-school teacher should have training in Bible study. It is unpardonable for the Protestant churches to leave the doctrinal and religious instruction of their future members to untrained men and women who must inevitably propagate misinterpretations of the Scripture and its teachings. To guarantee intelligent faith in the man one must presuppose intelligent instructors of the child. It is the knowledge that such preparation is not demanded in the average Sunday school that causes many parents to fear to expose their children to the danger of being taught, as divinely inspired truths, crude opinions which must be unlearned in later years. For in unlearning such instruction they are only too liable to question Christianity itself. The remedy for such a danger to the church lies in the biblical education of its lay workers.

And this instruction must be something more than a cramming process. Sunday-school teachers must know something more than what to teach on the next Sunday. Such a process, so frequently the sole work of a teacher's meeting, may perhaps

be better than nothing; for presumably the pastor or the superintendent is more intelligent in the use of the Scripture than those he instructs; but there is in it little or no disciplinary value, and too often but little to lead the teacher to adopt a correct attitude toward the Bible as a whole, or to biblical teaching as a whole. The proper training for the Sunday-school teacher is that received by the pastor himself. Not that it should be in the original languages—although there are many Sunday-school teachers who might well study the Scripture in Greek or in Hebrew—but rather that the teachers should be taught to handle his Bible as theological students are taught in any reputable seminary how to handle theirs. They should learn to adopt the historical point of view; to become interpreters rather than comment-makers; to let the Bible do its own teaching. They should be taught to use the best helps, even though they are not the product of their own denominational publishing house; to distinguish rigorously between a lesson suggested by a passage and the actual teaching of that passage. They should be taught that exhortation is valueless unless it presupposes instruction, and that their first duty as teachers in the Sunday school is not to entertain their pupils, but to instruct them in the Word of God.

The Sunday-School Teacher Must be Taught

The pastor cannot safely abandon this teaching of those who are to teach the members of the future church to enthusiastic young women or young men, totally uninstructed except by others themselves uninstructed. Goodness, spirituality, prayerfulness, indispensable as each is, can never by themselves make suitable Sunday-school workers. It is the duty of the pastor to train up teachers. If he does not do it, who will? And if he does not do it well, who will correct his errors? And if untaught or ill-taught teachers propagate their ignorance, the inefficiency and ignorance of his church, and the struggles with doubt of his parishioners, must be charged in large measure to the pastor himself, who, while pretending to stand for the truth of the Bible, has not trained his teachers to teach it.

The Duty of the Pastor

But a pastor's duty is by no means limited to those who constitute the teaching force of the Sunday school. So long as any member of his church is likely to be drafted into the work of instruction, it will be his duty to be the biblical teacher of his entire church. He cannot for a moment forget that, as the ordinary church is organized, biblical instruction will be given the young by lay workers and not by himself. They, and not he, give men their first theological impressions. His duty, therefore, is clear. He must not only himself become a conscientious, unsectarian student of the Bible, but he must also train up a generation of men and women to be the same. He must see that the religious instruction given children is moral and soundly biblical. In this way alone can he hope to build up a strong and long-lived organization. Anecdotes, oratory, theological demagogism may draw the crowds and swell the church rolls, but not one of them will build a strong church. The country is strewn with wrecks of societies which have been for a moment swollen into abnormal size by some entertaining speaker; but one will look long for a church whose pastor has met the responsibility for the biblical instruction which is not, and will not remain, virile.

The Need of Bible Study for All Church Members

In a single sentence: The pastor must be the teacher of teachers.

FROM ḤAIFA TO NAZARETH.

By Edgar J. Goodspeed,
The University of Chicago.

The oriental traveler whose objective point is the Sea of Galilee leaves the Mediterranean steamer at Ḥaifa, eighty miles south of Beirût, and thence proceeds, sometimes, and most expeditiously, by carriage, but ordinarily on horseback, eastward through Galilee to Tiberias. March is the favorite month for such an expedition, but it was on a January morning that we saw our small luggage deposited in the mukâri's saddle-bags, mounted our horses, and, with the dragoman leading the way, set out for Nazareth, the half-way point of the journey.

Our little cavalcade moved through the crooked streets of Ḥaifa, already busy with the morning's traffic, and out upon the Tiberias carriage-road. We proceeded southeast along the base of Carmel, the Jebel Mâr Eliâs — Mt. St. Elijah — of the Arabs. The bright blue waters of the Bay of Acre, and beyond them Acre itself, the scene of the successive triumphs of Baldwin, Saladin, and Richard Lionheart, soon passed from view at our left, and were succeeded by the broad, fertile plain of the Nahr-el-Mukatta, "that ancient river, the river Kishon." A flock of long-fleeced sheep hastened by us to their morning's pasturage. A string of camels from the Ḥauran moved past toward Ḥaifa, which divides with Damascus the trade of that fertile trans-Jordanic region. Now and again we encountered mounted Bedouin, with their fine swarthy faces and long-barreled guns. A cluster of picturesque and blackened tents was pointed out to us as the abode of workmen on the new railroad which is reaching out toward Damascus with such speed as Turkish officialdom will permit. The northern face of Carmel, long so plain, was at length broken abruptly by a transverse ravine, its rugged sides weathered a rich brown. The plain was dotted with plowmen,

their little plows drawn by cattle appropriately small. They were preparing the ground for the wheat, which is sown here in January.

Eight miles from Haifa we stopped to water our horses in the Kishon, whose slender stream is here spanned by two sub-

SHEEP ON THE SIDE OF CARMEL

stantial stone bridges of recent construction, one for the carriage-road and the other for the Damascus railway. Just beyond, our dragoman pointed out el-Harathiyeh, on its little hill, as the ancient seat of Sisera, and we rode by it into the noble oak openings of Harathiyeh, the biblical Harosheth ("grove") of the Gentiles. Though the trees were almost leafless, the grove was beautiful, spreading over the rolling hills and traversed by the winding road. The oak leaf here is almost like the holly leaf, but larger, and quite glossy.

We came out from among the scattered oaks to a fine foretaste of the far views of plain and mountain that are the glory

of Palestine. At our right we saw the clustering houses of Bethlehem of Zebulun; at our left, the head of Carmel, the site of Elijah's sacrifice conspicuous both by natural elevation and by the Latin chapel that crowns it, 480 feet above the sea. Before us spread the broad, rich plain of Esdraelon, great strips of

CAMELS FROM THE ḤAURAN

springing barley showing green amid the freshly plowed land. Beyond rose Little Hermon, seen against the blue background of far-off Gilead.

Some four miles beyond the bridges we passed Jêda, a little Moslem village of one street. Behind the houses stood a picturesque collection of native ovens, wigwam-shaped constructions of mud or clay, in which is baked the wheat bread of the land. The making of this really excellent bread is one of the native woman's proudest accomplishments, great dexterity being required to form, on no bread-board but the outstretched arms, a wafer of dough eighteen inches or more in diameter, without

letting the thin film tear of its own weight. The open-air ovens are heated by fires of brush and grass; they are then cleared of ashes and embers, and the wafers of dough are put into them for two or three minutes, when they are ready for consumption. These great wafers are most convenient, as one can carry a

THE KISHON NEAR THE SCENE OF SISERA'S DEFEAT

lunch wrapped up in such a loaf and finish by eating the wrapper. On first seeing these strange cakes, folded, on the dinner table at Baalbek, the late Charles Dudley Warner mistook them for brown napkins, but found them tolerably palatable, "if one could get rid of the notion that he was eating a limp rag."

Much more attractive than Jêda was el-Mujêdil, with its schools and churches, lying high among its hedges of prickly pear. Then Yâfa, the near neighbor of Nazareth, began to show itself on its little hilltop. Mediæval tradition has it that this place, the ancient Japhia of the book of Joshua, and a border-town of Zebulun, was the residence of Zebedee and his sons

James and John. The stretch of road between Mujêdil and Yâfa leads along the edge of the hill. To the south and east, and three hundred feet below, lies the broad plain, spread out like a map, and bordered on every side by hills and mountains. Again the Gilead country bounds the view eastward, and the

OVENS AT JÊDA

hill country of Ephraim toward the south. And now the rounded top of Tabor comes in sight, and at the left of it the so-called Mount of Precipitation.

We had not been six hours in the saddle when our first view of Nazareth — en-Nâṣira the natives call it — opened suddenly before us. The city, which now numbers 10,000 inhabitants, lies within a sort of amphitheater of hills looking southward — a very pleasant situation. The town is unfortified, the rim of hills being perhaps deemed a sufficient wall, if indeed the ancient town occupied this very site; on some accounts a situation somewhat higher on the hill has been thought probable.

As for the modern town, the large buildings of churches, convents, and schools, and numerous newly erected private structures with walls of stone and roofs of red tile, combine to give it a prosperous and attractive appearance. In the newer quarters, too, the streets are broad and fine, and altogether unoriental.

A STREET IN NAZARETH

Sunset found us climbing the Jebel-es-Sikh, the great hill on whose southern side Nazareth is built. The hilltop is crowned by a *weli*, or tomb of a holy man, and upon the dome of this dilapidated building we clambered in the gathering twilight. Many travelers have described the view this point affords, but every fresh-comer must be amazed and delighted by the panorama. From the Mediterranean to Gilead, and from Hermon to Mt. Ephraim, the length and breadth of the land is spread before the eye. To the west appears the ridge of Carmel, its headland jutting boldly into the sea, with Ḥaifa in its shadow and the Bay of Acre at the right. To the northeast rises

Hermon, lying like a white cloud upon the dark horizon of hills. More to the east one has glimpses of the mountains of the Jôlan, beyond the upper Jordan, while to the southeast appears the bold rounded summit of Tabor, with the far blue line of Gilead behind. Southward and close at hand lies Little Hermon—Nebi Daḥî—and between it and Carmel the great plain of Esdraelon reaching away to Mt. Ephraim, the brown of the fresh plowing for the wheat alternating with the tender green of the springing barley.

We looked and looked again, until the deep hollows—our *weli* lies 1,600 feet above the sea—filled with purple shadows, and the after-lights of sunset failed. The new moon, a slender silver crescent, was hanging in the clear sky when we descended from the dome; and, after a hasty glance at its dark recesses, spread with the votive handkerchiefs of pious Moslems, found our way down the stone-walled lanes, between their hedges of prickly pear, into the steep and narrow streets of old Nazareth.

SHOULD PROFESSIONAL AND SALARIED TEACHERS BE EMPLOYED IN THE SUNDAY SCHOOL?

A SYMPOSIUM.

THE Bible school, avoiding technical research, should provide for Bible study by every person, no matter what his grade of intellect, or attainment. Only so can it hold its present members, and reach many now indifferent to prevalent ideals and methods. This mission, mostly unconscious, can be met only by qualified teachers. The instructor is the main factor in educational movements. The system dominant for a generation has not graduated teachers competent for even such imperfect work as satisfies its admirers. Shall qualified teachers be secured (*a*) by the slow development of the Bible school, or (*b*) by training in professional schools with a view to salaried employment?

The difficulties of the latter are: (*a*) scarcity of openings for trained workers, because of lack of time for, or interest in, thorough study; (*b*) the problem of compensation; and (*c*) the conservatism which always resists innovations in the religious realm.

The dangers are: (*a*) a possible increase of the spirit of commercialism in Christian service; must all work be paid for, and the benevolence of talent discouraged? and (*b*) the introduction of professionalism into a field which personal consecration has hitherto monopolized.

The secular school is without these problems and dangers. What it offers is deemed a necessity. What the Bible school offers is a spiritual privilege, appreciated only by those whose hearts thirst for it. Attendance on one, from its relation to the daily secular life, is almost compulsory, but on the other optional. A period of life is wholly surrendered to one for mandatory reasons, while the other touches life intermittently, and only by consent. Education in one is considered essential,

but in the other unessential, however desirable. These radical differences, in their function and estimation, make application of the ideals of the one to the other only distantly approximative.

The advantages of trained teachers are: (*a*) better knowledge of the Scriptures; (*b*) acquisition of correct processes of study; (*c*) emphasis on the meaning of "school" as a place for study, rather than a shoal; (*d*) normally, the training of pupils to become teachers; and (*e*) a richer spiritual culture than that produced by faulty form and substance of teaching.

Our opportune question is: Shall we wait for, or anticipate, the demand for such teachers? Few schools are ready for them. Adherence to conventional conceptions, or financial considerations, or the school's personnel, explain the attitude of the majority. The work practicable under these conditions is the awakening of enthusiasm for genuine Bible study. (*a*) The wise pastor, who himself pursues it, must, in sermons, conferences with teachers and scholars, personal conversation, and his own intellectual habits, convince others of its relation to, and value for, the Christian life. Otherwise he has no excuse for holding his office. (*b*) An interested group in any church may leaven the entire membership. (*c*) The few measurably qualified to use better methods should administer their trust by working in the school. (*d*) Exchange of inferior for superior lesson systems, and distribution of general literature upon this subject, will greatly stimulate this interest.

Traditional conceptions are far too pervasive to justify the optimist's belief that many members of the church or Bible school desire trained instructors enough to pay for them. The minority, as usual, are in the van. An earnest few are harbingers of the crescent revival in Bible study which promises more for the spiritual health of the church than all previous awakenings. We must follow God's plan in history, and do the best we can with the material at our disposal, in the hope of the better day.

W. C. Bitting.

New York, N. Y.

The Sunday school, from an educational standpoint, has not been regarded as seriously as it ought to be. Your question whether professional salaried instruction should gain prominence in the Sunday school emphasizes that fact, and the answer might be given under the caption "yes" and "no."

1. *Yes*, for the great forward movement in child-study and religious education involves preëminently a more thorough knowledge and a more systematic study of the Bible. One of the ways to accomplish this is to raise up a class of professional teachers, as are required and provided in secular schools, who will be thoroughly trained in biblical study in schools adapted, and not ground out of some mill; who have not the form simply, but the spirit and an earnest purpose; and who will have reasonable assurance that the church recognizes its responsibility in this direction, and will offer proper remuneration for the service rendered.

It can best be inaugurated by beginning in some of the larger churches and with the heads of departments; for example, the superintendent of the main school and of the primary department, possibly also of the intermediate grade, and teachers of the Bible classes, particularly of the two former, part of whose weekday work should be the raising up and training of voluntary teachers who will always be needed in these departments. This is already in operation to some extent in some schools, and with excellent results. In some instances it is coupled with other service, and should be in the case of paid service — a kind of assistant pastor with other responsibilities, as personal visitation, special meetings, etc. In such cases paid service could be made very useful, and I would be heartily in favor of it. It is quite likely that much would be demanded of such persons, and for this reason salaries might well be paid. This would help to demonstrate whether it should become general throughout the whole school or not. Such professionally trained teachers would stimulate the teaching work of the minister, and tend to bring about a graded system of lessons, systematically covering the whole Bible, which have in them the incentive of promotion. It would arouse a missionary spirit and help to attract to the

Sunday-school youth between seventeen and twenty-three years of age, and members of the church and congregation of maturer years. The church pays its singers (though by no means are they always satisfactory), musicians, and ministers sometimes even extravagant salaries; and I cannot see any good reason why the heads of departments at least, in the Sunday school where Bible instruction is given, should not be treated in the same way.

2. *No*, if it means mere mercenary professionalism. There must be heart, the spirit of self-sacrifice and of a great saving purpose, in it. An eminent divine has said recently: "It seems to me that the curse and bane of church and state is mercenariness—unwillingness to do any service without being paid for it—the notion that all work and influence must be paid for in money. This is affecting the church life." It does not, however, necessarily follow that professional salaried teachers in the Sunday school will be less devoted to their work simply because they receive pay. This is not true of the teachers in secular schools, nor is it true of men in the ministry.

The Sunday school is depended upon to give spiritual instruction. The day school professedly does not do so. Non-religious homes do not give it. Family instruction in many Christian households is seriously neglected. So it is of greatest importance that the teaching in our Sunday schools be thoroughly Christian. The love element cannot be too strong.

One of the greatest practical difficulties that stand in the way is the lack of funds, but that would probably adjust itself if the demand were once clearly seen and felt by the church. But by far the most serious objection to a general movement of this kind is that it would take away the opportunity for that voluntary service which the average church member desires and prefers, and ought to have a chance to give. Some who are eminently well fitted by training and otherwise would be unwilling to accept pay. Then there are others just as well prepared who may need to do so. The great principle enunciated by Christ, that he "came not to be ministered unto but to minister," must forever remain the supreme motive underlying all church

or religious service, but it does not hinder its usefulness to be lifted into the sphere of the highest possible intelligence and orderly connection. It glorifies him who "taught" with "authority and not as the scribes." Those whom he taught said, "Never man spake like this man;" and again, "Did not our heart burn within us, ... while he opened to us the Scriptures?"

No greater responsibility has been committed to the church than giving proper instruction to the children and youth; and for this reason I am decidedly in favor of any wise method that will increase the efficiency of Sunday-school teachers.

W. F. McMillen,
District Secretary of the Congregational Sunday-School and Publishing Society.

Chicago, Ill.

A question at once so large and so indefinite can be briefly answered only in its own mode. Theology and denominational bias do not yoke kindly with sound educational methods. The theological seminaries, as a rule, lay very little emphasis on the Sunday school, and young men go out to pastorates with no strong predilections in its favor, much less any training for its management. The Sunday school, indeed, has no very well defined function in the eyes of the seminary, except perhaps as a place of possible "good influences" on the "children." Of course, many pastors sooner or later see that the seminary slight is a mistake and a blight. But it is difficult even for them to concede to the layman's desk and chair its divinely ordained position. Yet, happily, some of the braver and more independent of them do. Under these conditions how are we to have "a general professional Bible-teaching class for Sunday schools as there is for the work of secular education"? Would the church courts and conventions sanction this? Would the seminaries tolerate it?

Not many churches could afford to employ a paid competent Bible-class teacher. Rather let me say that not many pastors would think it wise to expend much money in that way. What more do the people want than the pulpit and the choir?

This is a natural attitude for the pastor to take, for his school took it before him. And with the pastors in this attitude no rapid progress can be expected toward the employment of competent salaried teachers in the Sunday school. Notwithstanding this unpromising situation, it is desirable that many, if not all, Sunday schools should have a paid superintendent, Bible-class teacher, and primary teacher. Of course, many rural and small village schools could not afford this, but that does not affect the question of desirability. The middle grades between primary (children over eight years) and adult "Bible" or normal classes should, I am quite convinced, be taught (or "influenced") by volunteer Christian workers, doing the best they can.

I can see no reason why there should not be a Sunday-school teaching class, or profession, for the youngest and the adults —except the reason, already indicated, that the local church-governing bodies, headed by the pastors, would be slow to recognize the importance of such teachers to the extent of paying them adequately or approximately.

The remedy appears to me to lie, first, in the reformation of the theological seminaries; and, second, in the establishment of denominational or interdenominational schools for the training of professional Sunday-school workers — superintendents and two grades of teachers. Something is already doing, by individual churches, in the direction of real Sunday-school advancement; there are also special enterprises, like the BIBLICAL WORLD and the Chicago correspondence schools, the Springfield school, and teachers' institutes like that at Philadelphia and those in New York. Good as these efforts are, their influence must be very limited so long as they are without official recognition from the great religious bodies. Mention, at least, ought to be made here of the very business-like and highly promising movement in the diocese of New York for raising the educational standards of the Sunday school in the Episcopal church.

I would reiterate, however, my essential proposition, that, for most denominations at least, the tap-root of the problem lies in the divinity schools and theological seminaries.

PATTERSON DU BOIS.

PHILADELPHIA, PA.

The question of professional salaried instruction in the Bible school divides itself into three parts: (1) Is it desirable? (2) If desirable, to what extent? and (3) How may such instruction be secured to our schools?

1. Is professional salaried instruction desirable in the Bible school? The answer to this is a most emphatic yes. The character of the teaching in our public schools has undergone a marked change since the days of Horace Mann, through the influence and work of normal schools and teachers' colleges. As a result our boys and girls are well taught during the week by trained and experienced teachers, in thoroughly graded schools, with carefully planned courses of study. But in the Bible school they find very different conditions prevailing: imperfect classification, poor teaching by incompetent though consecrated teachers, and a course of study planned in ignorance of, or without regard to, accepted pedagogical principles. The result of this is seen in the majority of schools which have been established for any length of time—the boys and girls and the young people are drifting away. It is only by adding to the consecration of the teacher that other essential to the largest success, viz., professional training, that the school may hope to retain its hold upon its members from the primary to the adult departments. Another, and perhaps more cogent, reason why such professional instruction is desirable is the importance of the work of the Bible-school teacher. However much we may lament the fact, the Bible school is today practically the only institution for definite religious instruction. The home has largely given up its privileges to the church school, the public school is debarred from exercising such privilege, and "the Sunday school is in this way brought into a position of great responsibility and importance, for it is, in fact, a necessary part of the whole educational machinery of our time."[1] If the trained teacher is needed for the development of the intellectual side of the scholar's nature, surely some training is needed for those who would undertake the important and delicate task of developing the spiritual powers of a soul.

[1] PROFESSOR N. M. BUTLER in *Educational Review* for December, 1899.

2. To what extent is professional salaried instruction desirable? Granting the desirability of some professional training for all Bible-school teachers, is it necessary in order to obtain teachers with such an equipment that they be paid a definite salary? Such a plan, even if thought desirable, which I very seriously question, is altogether impracticable; but to have the superintendent of the school a professionally equipped man (or woman?), giving his entire time to the educational interests of the church and receiving an adequate salary, is practicable in the great majority of cases. In the larger schools the heads of the various departments might also be trained and salaried workers. An important part of the work of such superintendents and assistants would be the training of the class teachers, the instruction being given in normal classes organized as a department of the school, with courses of study carefully planned along biblical, psychological, pedagogical, and sociological lines. In this way the schools would soon have a body of trained teachers, working under skilled leadership, the results of which would be quickly apparent.

3. How may such instruction be secured to our schools? By stirring the church to a realization of its obligations in the matter. The church must properly evaluate the different elements of its organization; the child must be considered of more value than the choir, the teacher of more importance than the sexton, and class-room accommodations of greater moment than church adornment. With an enlightened intellect and an awakened conscience the means for providing professional salaried instruction, as indicated above, will be forthcoming.

GEORGE W. PEASE.

BIBLE NORMAL COLLEGE,
Springfield, Mass.

It is far easier to see the evils of the current Sunday-school methods than to propose acceptable and practicable remedies. No problem awakens more solicitude on the part of the superintendent than that of securing and developing a suitable and effective teaching staff. There are many elements which

complicate any solution. The teaching of a Sunday-school class is often viewed as a legitimate social or religious function, its moral obligations being imperfectly grasped by would-be teachers. The average superintendent falls short of the ideal in ability to organize and unify the work of his school. The Sunday school is not definable as an institution which exists in order to promote a better acquaintance with the Bible. Its sphere is much broader. The study of the Bible is but a means to the larger end of sound and stimulating religious education.

It seems to me that the problem is fairly well solved—relatively very well solved—in schools which make earnest and judicious use of the current remedies for poor teaching. A teachers' weekly meeting, rightly handled by an inspiring leader who makes the meeting a coöperative one, yet insures that it shall always be stimulating, educative, and uplifting, can go far toward unifying and enlightening the teaching of a school or of a group of schools. It is the lack of wise leadership rather than the lack of ability or of consecration that accounts for the poverty of results in many Sunday schools.

There is clearly a place for a well-trained and paid instructor in the Sunday schools of a city or town of considerable size. In addition to such direct instruction as he might be able to give to one or more classes, he would be invaluable as the leader of a helpful teachers' meeting, as the organizer and director of wise Sunday-school concentration or extension, and as a unifier of the Sunday-school work of the community. So evident would the good effects of his services be that his support could be readily managed.

That such a man would be helpful in any Sunday school goes without question. His example and his counsels would be invaluable to other teachers, and would exert an inspiring influence over the school as a whole. Probably the schools which can afford to secure one or more such teachers may be counted on one's fingers, but there are many groups of schools which can well afford the experiment.

I have ignored the question of paying Sunday-school teachers for their work of instruction, and of holding them up to the

standards insisted upon in secular education, since it did not seem to be included in the question proposed for consideration. Such a solution, however, commends itself less to me than the securing of an inspiring, well-trained leader. The ideal Sunday-school teacher is not securable for a salary, and cannot be mechanically prepared for the work. It involves a training in sound methods of teaching and an acquisition of a general grasp of the facts to be taught, but it also involves an intelligent enthusiasm which can best be imparted by contact with some inspiring personality.

FRANK K. SANDERS.

YALE UNIVERSITY.

SOCIAL ETHICS FOR CHURCH LEADERS.

By Rev. Professor C. R. Henderson, D.D.,
The University of Chicago.

The editorial paragraphs in the Biblical World of November introduced a subject which opens out a field of historical illustration and of application to the present-day duty and call. It has been shown that all that now legitimately goes under the name of "sociology" has been the object of profound study by representative leaders of the church in all ages, under other names. The seeds planted by Christ and his apostles in the soil of Hebrew life have grown into mighty trees, for in his words is the power of endless life.

In a noble sermon by Dr. F. H. Wines, an authority of the first rank in social and statistical science, we find this thought:

> I do not deny that the Bible, apprehended by faith, sheds light upon the origin, nature, and destiny of the human race; nor that it contains a theology, the formulation of which has enlisted the energies of some of the greatest intellects that the world has known. But I hold that the Bible is also a book for this world, and that it contains a sociology or theory of human relations, equally worthy of systematic development and presentation. The fundamental principle of the biblical sociology is the ideal of Jesus, the universal reign on earth of love, in opposition to war, as war is generally understood, namely, to armed conflict between men upon the battlefield, and no less to other forms of mutually destructive conflict in trade and commerce and in other walks of social life. The pessimism of science, in relation to man, stands out in marked contrast with the optimism of religion on the same subject. This is the more remarkable because science has taught us that man can to a limited extent control and utilize the forces of nature by giving them a different direction, or by bringing one force to bear in a way to neutralize the operation of another. What science tells us we can do with nature, religion insists may also be done with human nature. The power which she has placed at our disposal for this purpose is love. In the New Testament, the original text-book for the Christian religion, we are told that evil can be overcome with good. . . . . Love is not weakness, it is power.

The tradition of social study is unbroken through church history. Only a few hints and illustrations can be given. *The*

Teaching of the Twelve Apostles (*Didache*) represents the echoes of the primitive teachers, and there one will find a regular poor law, with directions for charity and dealing with tramps which sound familiar in the ear of a Charity Organizationist. Justin Martyr was able to defend Christians from the cruel misrepresentations of his age by appeal to the superior purity and charity of the disciples, which were the fruit of careful ethical instruction, enforced by faith and love.

Augustine, whose *Confessions* reveal the profound depths of spiritual insight, constructed, in his *City of God*, a philosophy of society which even yet deserves study.

Thomas Aquinas, that masterly theologian, whose works in our day are most influential with the Roman Catholic clergy, presents a system of social speculation and practice. Perhaps the influence of the papal church with the modern workingmen is due to this cause more than to any other one thing. Protestant students can hardly afford to ignore the *Summa*.

The social teachings of Luther are his attempts to apply the doctrines of the New Testament to the conditions of his age, and they had a lasting and powerful influence on the political forces of his age. Yet no man ever preached the gospel with greater force and simplicity. Melanchthon, the theologian of the Reformation, interprets and applies the decalogue to the social relations and duties of the society about him.

Perhaps no English theologian has commanded more reverence for intensity of zeal, for deep spirituality, for evangelical fervor and devotion, and for sound doctrine, than the "holy" Richard Baxter. We know his *Saints' Rest* and his *Reformed Pastor;* but how few have ever read his great volume on the social duties of the Christian, the *Christian Directory!* In a huge tome of over nine hundred compact pages we have a treatise on applied Christianity, whose parts bear the significant titles: "Christian Ethics," "Christian Economics," "Christian Ecclesiastics, and "Christian Politics." If this work were not written in the tedious style of ancient and obsolete leisure, it might still serve for a text-book in Christian sociology in a modern divinity

school. Baxter's reason for giving so much labor to this branch of Christian learning is indicated in this sentence:

> By long experience I am assured that this practical religion will afford both to church and state and conscience more certain and more solid peace than contending disputes, with all their practices of orthodoxness and zeal against errors for the truth, will ever bring, or did ever attain to.

The nineteenth century produced no grander character, no more truly evangelical preacher, than Thomas Chalmers; and not only Scotland, but the world, will ever owe him a debt for his practical works in charity and city missions, and for the book which reveals his principles of action, *The Christian and Civic Economy of Large Towns.*

Passing from literature to institutions, we discover what is, after all, the best revelation of the Christian conscience about social matters—their actual works. Spurgeon will not be suspected of heresy, and he loved to point to Stockwell Orphanage, as Elijah used fire from heaven, in attestation of the divine charity of the gospel. "The God that answers by orphanages, let him be God." Mueller's Bristol orphanage had an element of fanaticism in it, but it truly illustrated Christianity. Dr. Barnardo's missions in London furnish arguments more tangible and impressive than all the books which "apologize" for Christianity. Even those who dislike the term "Christian sociology" vaunt the names of John Howard, Elizabeth Fry, Wichern, Fliedner, as types of essential Christianity. Yet the sociologists are trying to organize the thinking which is necessary to secure economical and efficient conduct.

How do we explain and justify the erection of a separate department of instruction in Christian social service (*diakonia*)?

The exact scope of such a department must remain for some time a matter for experiment and fraternal discussion. The specialization, which is the only novel fact, requires tentative trial for adjustment. All present arrangements are confessedly provisional, but they answer a good purpose and pave the way for something better.

The explanation of this specialization is clear enough. The establishment of a new chair for investigation and instruction is

simply one example of a universal law of division of labor in the interest of thorough work. In industry specialization is essential to the most economic production of wealth. Over ten thousand different trades were listed in the German census of occupations in 1895. In every other branch of learning, in colleges and universities, the departments are being broken up into specialties far more rapidly than in the theological schools, where conservatism, to use a mild term, reigns longest. As the years of study have been multiplied since the days when our predecessors graduated bachelors at sixteen, and now extend to eleven or twelve years after the beginning of high school, a specialized curriculum is practicable. And as the different churches and mission fields demand various types of pastors and leaders, and philanthropic work has come to be a profession of itself, the courses offered must meet the new requirements of the church. Instruction in these new works of the church, the glory and beauty of heavenly love in man and for man, cannot be given by untrained teachers who have no special preparation for the task.

The justification of this department of study and teaching lies in the points already presented: the application of biblical teaching to present-day conduct, the logic of an ethical Christian theology, the lessons of church history, the needs of humanity, the salvation of men, the demand of an age which owes its progress to specialization in all fields of enterprise.

New life in trees is evidenced by new branches and more abundant fruit. The demand for the enlargement of the diaconate is the inevitable outgrowth of fresh supplies of spiritual grace. The old principles must be applied to new problems of character and duty. We must have men who study and teach the best methods of guiding this mighty stream of justice and charity which flows from the heart of God.

What social subjects should be taught in a school for Christian leaders? At present we cannot give a complete answer to this question. The general principle would seem to be that we must teach in the training school of church leadership what the conscience of the church demands. Some would say that the

theological school ought to be at least a little in advance of the average thought and life. But what does the church already require its pastors to teach and influence in the field of social obligations?

About the duty of teaching and discipline in relation to domestic morality there has never been any dispute. The family is the fundamental social institution, and on its health depends the soundness of all other institutions. But modern life has raised new problems and difficulties, as the housing question, the salvation of neglected and abandoned children, the "social evil," drink, and many others. For these new questions of practical Christian work the books on ethics hardly give a hint.

There has never been a doubt that the conscience of a living church demanded works of benevolence to the weak, the dependent, and the outcast. Jesus has not been misunderstood, he who left the good to seek the bad and bring the lost and prodigal home. But the modern church is involved in an intricate network of charity problems which only specialists can treat with any satisfaction or accuracy. The vague suggestions in old books on ethics are of no practical value to pastors, and the recent literature is itself in need of interpretation.

Next comes the burden of the unskilled laborers and their families. In this field conventional "charity" is insult and mockery to all but the depraved. And yet their condition, in many places, is one which ought to enlist the sympathy and interest of Christian men. The subject is so delicate and involved that pastors and preachers who desire to extend real help without becoming agitators and partisans are in sore need of wise and instructed guidance very early in their professional studies. If the fortunes of the struggling poor do not seem deserving of the thought and toil of the ministry, we must go back to Jesus for a revival of simple Christian justice. One of the most hurtful blunders of the Christian church in dealing with city populations is that of depending on alms for moral influence. It implies a radical misconception of social classes, and their characteristic differences and needs.

The fact is that all social relations are subjects of biblical teachings and homiletic application, and it is simply a question of extent and method. The instructed conscience of the church here is sound and wise: it demands of the preacher that he influence society by appeals to supreme interests and common welfare, and that he let alone, and rise above, topics of sensational and partisan controversy. This distinction is clear and important, but difficult to observe in particular situations. Certainly ignorance of sociology, or of all that goes properly under that name, is not a special preparation for seeing clearly the boundaries between what is suitable and what is improper for the pulpit. It is a mistake to suppose that men will be more discreet and discriminating by keeping themselves in the dark about subjects of daily concern to millions of men in our industrial communities. Instruction in the fundamental principles of sociology, and in certain selected and typical problems, will sharpen the power of discrimination and assist, though it cannot supply, common-sense. The time is past for a merely clerical, professional, and ecclesiastical study of society, its relations, duties, perils, problems, and modes of betterment. It is not wise to tack on a large study to a department of "pastoral duties," as if society were an appendage of the clergy. The opposite view must obtain. The minister is a minister. This great world does not circle about the parson as central luminary. It has a large and full life, and God has made it for good, sin excepted.

And, besides this, the church is establishing schools of training, not only for pastors, but also for their assistants, superintendents of Sunday schools, missionaries, nurses, secretaries of Young Men's and Young Women's Christian Associations, deaconesses, visitors, managers of great philanthropies. Particular attention must be given to these new offices in the scheme of education of competent church administrators. It would be an abnegation of function if theological seminaries should ignore this movement and leave it to go its way without sympathy and help.

It is simply necessary to a full recognition of the situation

that provision be made at least for elective courses, and for special teachers, so that at the centers of training every year adequate treatment shall be given to a broad survey of the social system of institutions, the historical development of this system, the ends of human association; and to selected topics relating to groups, movements, and problems, according to particular needs of students. In this way the minister is helped to see the world as God made it: a mighty whole, a scene of complex and varied interests, yet all unified and informed by the purpose which is central in the divine kingdom. Well may the religious leader make this one of his life-studies, that he may grow in comprehension of this magnificent field of thought and labor, may study how he may help the movement even a little, and may direct others who possess special talents and opportunities into the tasks to which they ought to devote energy and sacrifice.

Every person has his besetting sin, and this is true of each profession. A characteristic temptation of the clergyman is clericalism. The mere ecclesiastic is afflicted with an eye disease which makes all humanity look to him like the backyard of a city church. Nothing so excites the contempt of healthy men of affairs as this selfish and conceited reversal of the idea of Jesus. The climax of clericalism is seen in the outworn farce of the Vatican in relation to Italy and to the governments of the world. It is vain for a prelate to wash the feet of pilgrims with a crown of gold on his head. Not a scepter but a cross is our symbol. It does not magnify, but belittles, the office of minister to assume the attitude of dictator. To find our right place, and minister then to the growing life of redeemed humanity, is the only real satisfaction and genuine honor. He who loses his life in these furrows of time shall find it when it blooms in the holiness and happiness of the race and in the blessedness of heaven.

THE TRIAL OF JEREMIAH.

By David W. Amram,
Philadelphia, Pa.

In the twenty-sixth chapter of the book of Jeremiah it is recorded that the prophet, in the beginning of the reign of Jehoiakim, king of Judah, was inspired by Jehovah to pronounce doom against the city of Jerusalem and against the temple:

> If ye will not hearken to me to walk in my law, which I have set before you to hearken to the words of my servants, the prophets, whom I sent unto you (making them rise up early and sending them while ye have not hearkened), then I will make this house like Shiloh, and will make this city a curse before all the nations of the earth.

These words of Jeremiah were made the basis of a charge preferred against him by the priests and prophets, for which he was tried by the royal judges. The proofs were clear, for "the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord;" nor did he deny that he had spoken them, but on the contrary, as we shall shortly see, he fully admitted it. Had his address been delivered to the people generally, without containing, as it did, a denunciation of the official classes, namely, the priests and prophets, it probably would have passed without official recognition.

It was not an uncommon thing for zealous men to address the people in the name of God for the purpose of correcting wrongs both in public as well as in private life, but in his case the priests and the prophets felt that they were personally attacked.

The priests felt aggrieved because Jeremiah called down the wrath of God upon the temple, and with its fall their official functions necessarily would cease. The prophets felt aggrieved because by implication he contrasted the prophets who were sent by God to admonish the people with those who were not prophets of Jehovah, but were seekers after popularity; who,

instead of correcting wrongs, countenanced them, and even declared them to exist by the will of God; and they felt that they belonged to the latter class. Both priests and prophets found ample cause in Jeremiah's words for wishing him to be put to death. The people, in this as in most cases, were easily led, and—

when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, then the priests and the prophets and all the people seized him, saying, Thou shalt surely be put to death; why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?

Shiloh was an ancient town in northern Palestine which had been a sanctuary since time immemorial, but which had fallen into decay and insignificance after the establishment of Jerusalem as the only sacred city; and, therefore, Jeremiah's words that the temple would become like Shiloh meant that it would fall into ruin and cease to be a sacred place.

Inasmuch as Jeremiah's address had been delivered in the court of the temple, the mob was restrained by the fear of sacrilege from putting him to death. Had he spoken in a profane place, there is no doubt that he would have been killed at once by the hands of the people. But the sacred precincts of the temple court protected him, "and all the people were gathered around Jeremiah in the house of Jehovah."

The excitement attendant upon this scene in the court of the temple spread throughout the city and reached the ears of the royal judges, who were at that time in the house of the king. These royal judges are spoken of in the record as the princes of Judah. They immediately proceeded from the house of the king to the temple, and sat down "at the door of the new gate of Jehovah" to try the case.

The constitution of the courts of law at this time is not clearly defined. Anciently, before the organization of the kingdom, each community had a council of elders who acted as administrative and judicial officers. These councils retained their functions under the kings, although they were somewhat curtailed in their authority and the scope of their jurisdiction.

For the purpose of unifying the kingdom and better to maintain their authority throughout the land, the kings appointed judges who sat in the various towns of the kingdom along with the ancient councils, thus representing the king's majesty in every court of law in the kingdom.

In the city of Jerusalem, the capital and the seat of the royal residence, the king's authority became exclusive, and the local council of elders lost all its ancient rights and powers. Hence we find that the persons who sat in judgment in the case of Jeremiah were not the members of the council of elders, but the princes of Judah, or, in other words, the royal judges. They seemed, like the judges in former times in England, to have been attached to the king's person and formed a part of his household, having their residence "in the king's house." Hence, when they went to try the case, they went from the house of the king.

Courts of justice were always held at the gate. In the pre-regal times the council of elders sat at the gate of the city, and this ancient custom prevailed until the very latest time, so that the word "gate" was synonymous with court. In Jerusalem the court sat at the temple gate, and it seems that at this time there had been recently built a new gate of the temple, and it was in this new court that the royal judges sat to try Jeremiah.[1]

After the court had assembled, the priests and the prophets who had seized Jeremiah, who were the ones who considered themselves aggrieved by his denunciation, acted as prosecuting officers, and presented their complaint, charging him as follows: "A sentence of death is due to this man, for he has prophesied against this city, as ye have heard with your ears;" and this address of the prophets and the priests was made, not merely to the judges, but to the people standing around. The latter were the ones who had heard the criminal words of Jeremiah, and to them the prosecutors appealed as witnesses. What was the basis of the charge? Against what clause of the criminal law had Jeremiah offended? It may have been that his words

[1] It is interesting to note that the term "new gate," as used in the biblical record in this place, bears resemblance to the use of the term in London. "Newgate Prison" took its name from the fact that it was built at one of the new gates of the city.

were considered blasphemous, because they foretold the ruin of the temple of Jehovah. It may have been that they were considered treasonable, because they foretold the destruction of the royal city and the capital of the state. It may have been that they were considered against the public policy of the state, because they had a tendency to incite the people to riot and to opposition against the authorities; all of these reasons may have been offered by the prosecutors. A further reason, and perhaps the most serious one, was that the offense was in violation of the statute as laid down in the book of Deuteronomy (18:20): "But the prophet who shall presume to speak a word in my name which I have not commanded him to speak . . . . even that prophet shall die." The statute declares that proof of the fact that the prophet does not speak in the name of Jehovah shall be that "the thing follow not nor come to pass." In the present case this proof could not be given, because no time had been allowed for the determination of the question as to whether or not the prophecy was fulfilled, but Jeremiah's prosecutors probably relied on the fact that they, by virtue of their official position as priests and prophets, were entitled to an opinion as experts upon the question as to whether or not any particular person was lawfully speaking as a prophet; in other words, that they were the judges of the qualifications of the members of their class.

All these and other matters may have been presented to the royal judges for their consideration in this case.

Jeremiah's defense was simple and bold. He admitted that he had spoken the words with which he was charged, and he boldly declared that he spoke them in the name of God.

Even Jeremiah spoke unto all the princes and all the people, saying, Jehovah sent me to prophesy against this temple and against this city, all the words that ye have heard. Therefore now amend your ways and your doings, and hearken unto the voice of Jehovah, your God, and Jehovah will repent of the evil that he has spoken against you. As for me, behold, I am in your hand; do with me as appears good and proper in your eyes, but know ye for certain that if ye put me to death ye will bring innocent blood upon yourselves and upon this city and upon its inhabitants, for of a truth Jehovah has sent me in time to speak all these words in your ears.

Since all dispute of facts was removed by this bold declaration and confession, the question narrowed down to a single point: Did Jeremiah speak in the name of God? If he did, judgment would not be pronounced against him; if he did not, then, for any of the reasons above mentioned, the royal judges would not have hesitated to sentence him to death; more especially because this was the desire of his accusers, who represented a very important official faction in the capital.

Arrayed against the official power of his prosecutors was the simple word of the accused, and so effective was his appeal that men arose from among the people standing around to defend him.

Then rose up certain of the elders of the land and spoke to all the assembly of the people as follows: "Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spoke to all the people of Judah, saying, Thus saith Jehovah of Hosts: Zion shall be plowed like a field, and Judah shall become heaps of ruins, and the temple mount like the high places of the forest. Did Hezekiah, king of Judah, and all Judah put him to death? Did he not fear Jehovah and beseech Jehovah? Jehovah repented of the evil which he had pronounced against them. And shall we bring a great evil on our souls?"

The elders of the land who arose to defend Jeremiah were among those who had formerly constituted the council with administrative and judicial functions, and who had been deposed by the authority of the king; and it is not unlikely that some political consideration entered into their defense, seeing that Jeremiah was being prosecuted by the priests and prophets before the royal court which had supplanted them.

Like modern lawyers, they did not devote their argument to a consideration of the principles of the case, but forthwith produced an authority, to wit, the case of Micah. He had made statements similar to those of Jeremiah, and had been charged and tried before the king himself, and had been acquitted. This they held up as a precedent to rule the case of Jeremiah. The record speaks of another defender of Jeremiah: "The hand of Ahikam, the son of Shaphan, was with Jeremiah that they should not give him into the hands of the people to put him to death."

Ahikam was a person of some consequence, or the record

would not have mentioned him by name. The statement that he used his authority so that Jeremiah should not be given into the hands of the people to be put to death indicates that it was still the custom in those days, as it had been since time immemorial, for convicted criminals to be put to death by the hands of the people, and not by the public executioner. "The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of the people" (Deut. 17:7). The judges, having heard all the witnesses, and having listened to the statements of fact and the arguments made by them, finally pronounced the sentence of acquittal. It is recorded thus: "Then said the princes and all the people unto the priests and to the prophets, No sentence of death is due to this man, for he has spoken to us in the name of Jehovah our God."

It is to be presumed that the sentence was pronounced by the judges and acclaimed by all the people, and that on this account the record puts the words in the mouth of "the princes and all the people." There is no doubt that a strong case must have been made out for Jeremiah, or else that the court was composed of judges who were intent upon administering the law justly, because, although both Micah and Jeremiah were acquitted upon the charge brought against them, we find that during the reign of the same king, Jehoiakim, another prophet, named Urijah, who was charged with a similar offense, was convicted and put to death.

The record of this case is interpolated in the record of Jeremiah's case, and is given as follows:

> There was also a man that prophesied in the name of Jehovah, Urijah, son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land, according to all the words of Jeremiah.

This introduction to the statement of this case shows that it must have occurred after the case of Jeremiah and was introduced into this narrative because of the similarity of the two cases. The writer wished to emphasize the danger in which Jeremiah stood at the time.

> And when Jehoiakim the king and all his mighty ones and all the princes heard these words, the king sought to put him to death, and when Urijah

heard it, he was afraid and fled to Egypt, and Jehoiakim the king sent men into Egypt, namely, Elnathan, the son of Achbor, and certain men with him, and they brought forth Urijah out of Egypt and brought him to Jehoiakim the king, who slew him with a sword and cast his dead body into the graves of the common people.

It is probable that after Micah and Jeremiah other prophets arose who made it uncomfortable for the king by prophesying in a similar strain, relying upon the acquittal of those two prophets for impunity, and that the king eventually came to the conclusion that, for the peace of the state and of the crown, an example must be made of one of these prophets. This record shows also that there must have been some international agreement between Judah and Egypt for the extradition of criminals, for Egypt at that time was a powerful monarchy, and it is entirely unlikely that its monarch would have permitted a neighboring king to remove persons from his territory, unless by treaty or some other international compact.

The special relation then existing between the king of Egypt and the king of Judah sufficiently accounts for such agreement between them, for the king of Egypt had made war upon King Jehoiakim's brother, who was his predecessor, deposed him, and appointed Jehoiakim in his place. The king of Judah, therefore, owed his throne to the Egyptian king and was practically his vassal. It is well known that Jeremiah's prophecy against the temple and against the city was shortly thereafter fulfilled, when the hosts of King Nebuchadnezzar, the Babylonian, overran Palestine and put an end to the Jewish kingdom.

THE BIBLE AS LITERATURE.

By Professor J. E. McFadyen,
Knox College, Toronto, Can.

It is little less than a tragedy that the Bible has been so exclusively regarded as a religious book. That it is, first and foremost, and was from the first intended to be. But it is more. It is a literature; one of the great literatures of the world—the greatest indeed, if the greatness of a literature be fairly measured by the influence it has had on history and men. To ignore that is to misunderstand and misrepresent its religion.

It is impossible to think of the Hebrew people or their literature without God. Their God was their glory. But if God's throne was in heaven, his footstool was on the earth. He walked up and down its cities and gardens, caused his voice to be heard in the cool of the day, in the noise of many waters, in the movements of history. All nature is tremulous with his presence; and man is made in his image. Therefore it is clear that the Bible not only deals, but is bound to deal, with the same themes as those which present themselves to the writers of other nations —that

> ". . . . natural sorrow, loss, or pain,
> That has been, and may be again."

The Hebrew poet loves the earth and her common things as dearly as any other poet; for the earth is his Lord's. Nature is but a treasury of parables; and history is but the path of his steps across the track that we call time.

No mistake, then, could be greater than to suppose that the Bible does not care for the multitudinous things that constitute the charm of other literatures. Like all great literature, it deals with life, and that with a high and sustained passion which they only reach in their more exalted moods, and below which they too often and too sadly fall.

The theme of the Bible, then, is life. But any book which would claim our permanent homage must deal with its theme worthily. Its form should be perfect, and its treatment of life, whether as a criticism or a reflection, should be true. Now, in point of form, how far does the Bible fulfil the demands which may reasonably be made upon a literature which claims to be great? It is easy to show that neither the poetry nor the prose of the Bible represents the same varieties or possibilities of style as could be claimed for Greek, German, or English. But not the least of its glories is just the noble simplicity of its style—a simplicity which usually does not strike us as great, only because it is the perfection of nature. It is not the beauty of the art which conceals art, as it is in such a lyric as "Röslein Roth," but rather that of the midnight sky, which shines because it must. While deep with all the passion of manhood, it is fair with the simplicity of a little child. Contrast a psalm with a Greek chorus. The beauty of the one appeals to the artist; that of the other touches the heart of the common man. The psalm has not the rhythm of the chorus; still less has it the rhyme which we too often associate with poetry. But it has a deeper rhythm—not indeed of words, but of thought. Deep calls unto deep. Thought rises and falls on the halves of the verse like the ebb and flow of the sea. That is the leading feature of Hebrew poetry. But tremendous possibilities lie within this apparently narrow range. It is tender enough for the wail of a sorrowful soul in presence of death; and mighty enough to contain the storms which in the nature poems crash through it.

And as is the poetry, so is the prose. Such a speech as the "Funeral Oration" of Pericles would in that form be impossible to biblical prose. Yet there is nothing of which it is not capable. For it can take the greatest thoughts, mold them according to its own simple harmonious will, and yield them back in a form which would not baffle the understanding of a child. There is no book in which the greatest truths find simpler expression than in the Bible. It would not be quite true to say, in contrast to the finished beauty of a poem of Catullus or Goethe, that the Bible is indifferent to form, but rather that it speaks to us in

the simple language of a man speaking with his friend, or that it woos us in the artless words with which man woos maid. Its very simplicity is its strength. Where are the tales that can compare with those of the Bible? Take, for example, the story of Joseph. We say nothing here of the great ideas which that story incarnates; of how through every man's life there runs an increasing purpose which fulfils itself in spite of persecution and impediment; of how the seeming misfortune of one man may be the providence of a nation, and bring blessing to a hungry world. But what we do here speak of is the no less marvelous skill with which the beautiful tale is told; how in a few brilliant strokes scene after scene is painted—the cruel conversation of the brethren, the prisoner in the well, the traveling caravan, the awful temptation from the woman of Egypt, the heroic triumph, the strange power to read dreams, the brilliant promotion after hope long deferred, the discomfiture of the brethren, the lordship over men that comes in the long run to the dreamer; and how behind all this checkered fortune lies a silent sorrow—that of an old man in a tent, yearning with tears for the son he thinks he will never see again; and how with the most consummate dramatic art we are told that when the old man saw the wagons which his son had sent to carry him, his spirit revived, and he said: "It is enough; Joseph my son is yet alive; I will go and see him before I die." For clearness, simplicity, and truth there is no story to surpass a Hebrew story.

And the oratory of the Bible is as great as its narrative. No literature has anything nobler to show than the speech of Judah before Joseph, when he pleads with a strangely winning power that he himself be kept in bonds instead of Benjamin, and that Benjamin be allowed to go back to his sorrow-laden father. "We have a father, an old man, and a child of his age, a little one, and his brother is dead"—this is a delicate touch worthy of Sophocles; his brother was standing before him—"and he alone is left of his mother, and his father loveth him; and his life is bound up in the lad's life; and if he should leave his father, his father would die." Or think of the great speech of Stephen, when on trial for his life, with its splendid summary of

Hebrew history; or of Paul's brave, tactful, courteous words before frantic Jewish crowds, and learned Greek courts, and stately Roman tribunals.

In point of style, the prose of the Bible may fearlessly take its place alongside of the models of Greece and Rome. And if the prose, no less the poetry. True, there is nothing like a drama in the Bible, nothing more than remote suggestions thereof in Job and the Song of Songs; nor is there an epic. But many of the other great branches of poetry are nobly represented. There is the thrilling war ballad known as the Song of Deborah—the oldest long poem in the Bible: "Awake, awake, Deborah; awake, utter a song!" Men with such songs in their hearts might well go forth against the mighty.

Then there are the plaintive stories of the elegiac. Was ever the strong love of friendship more beautifully sung than by the poet-king, who lamented for the mighty that had fallen upon the hills of Gilboa, swifter than eagles, stronger than lions? "Thy love to me was wonderful, passing the love of women." Nor did those great strains of music die with the poets of the older time. More than a thousand years after David comforted himself on his harp for the loss of his Jonathan was another dirge lifted up; this time, of solemn joy over the fall of the cruel and beautiful city that had slain the prophets and the saints. "The voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsmen of whatsoever craft shall be found any more at all in thee; and the voice of the millstone shall be heard no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee."

In point of form and style, then, the Bible is in some ways greater than other literatures. For while in many cases they can only make their appeal to a trained and cultured taste, the Bible, besides doing that, can also speak to a little child. One might indeed say it has always the little child in view, as the Master himself had.

If the form of the Bible is worthy, no less is the matter which it clothes. No claim too great could be made for the

magnificence of its theme, the high seriousness of purpose with which it returns to that theme, now in history or biography, now in prayer or prophecy, now in gospel or epistle; or for its power to see and interpret the deep things of the human heart. To minds jaded with weak literature, or lives that are growing insipid through lack of purpose and ideal, the Bible comes as a tonic. It helps us to feel that there is more in the world than the things that we can count and weigh, and that our little lives have a larger destiny than we may have dreamed. Sometimes it lays its weird spell upon us, and we tremble as we see ourselves alone in a spiritual world, and among presences with whose reality we feel that we must reckon.

> "In thoughts from the visions of the night,
> When deep sleep falleth on men,
> Fear came upon me and trembling,
> Which made all my bones to shake.
> Then a spirit passed before my face,
> The hair of my flesh stood up.
> It stood still, but I could not discern the appearance thereof.
> A form was before mine eyes.
> There was silence, and I heard a voice."

Or take the wonderful picture of Jeremiah standing alone, saved and triumphant, in a world desolated by its own vice and folly. "I beheld the earth, and lo! it was waste and void; and the heavens, and they had no light. I beheld the mountains, and lo! they trembled, and all the hills moved to and fro. I beheld, and lo! there was no man, and all the birds of the heavens were fled." Or again, who with any touch of poetry in his heart has not trembled as he listened to the eerie noise in the desolate valley of Ezekiel's vision, and saw bone creeping up to bone, and flesh and skin coming upon them, and those lifeless things, lying there like sleeping men, till the breath of life came into them, and they stood upon their feet, an exceeding great army? These passages display extraordinary descriptive power; but the point on which we now insist is their power to usher us into another world than that in which we live and move. Their almost uncanny impressions and vague possibilities haunt us, as we are haunted by the apparition that suddenly visited

the upper room, not indeed to terrify, but to reassure with a message of peace.

This sense of a beyond is the most characteristic thing in the Bible, as it is in all literature that is great. True wisdom consisted for the Hebrew in seeing life in this larger light, and in taking its unseen things into solemn account. It was a wise man who said that the fear of the Lord was the beginning of wisdom, and thus swung the door open to a life of larger possibility and deeper inspiration. It was this fixing of the eye upon the ampler things of life, this refusal to bind it up with the things that are seen and temporal, this seeing of the Invisible One, as the Bible puts it, that explains the moral heroism of the Bible's great men. It inspired a Moses to challenge and denounce a Pharaoh, a Jeremiah and an Amos to speak unwelcome messages to kings and courtiers, a John the Baptist to condemn a prince, a Christ to say, "Woe unto you, hypocrites!"

Now we can see in what sense the Bible is a criticism of life. It takes life as it finds it, with all the checkered brilliance that life has in the East, and it gives it back to us transfigured after a fashion which would have made Plato's heart rejoice. It takes the simple things of life—eating and drinking, marrying and giving in marriage, the romance of love and the tragedy of hate, the traveling to a far country, and the dwelling in peace in shepherds' tents, with flocks and herds. It lavishes upon the recital of these things the charm of a rich, yet incomparably simple style; and yet it compels you to feel that these things are not there for their own sake, but are the visible and shining symbols of another world. Thus the Bible could not be petty, far less frivolous, for it sees all things in the light of eternity. And is not that precisely the function of all great literature—of all philosophy, of Greek tragedy, of Shakespeare? "We are such stuff as dreams are made on."

Now, this belief in the vastness of the issues raised by human ife sends the Hebrew thinker to its problems with the deep desire to look them fairly in the face. He was vexed, as was his Greek brother, by the riddle of existence; and it was often only by fighting his doubts that he gathered strength. Many a

psalmist has wrestled with doubt till his feet slipped and he fainted—fainted into the arms of God. And many a man in the Preacher's day, if not the Preacher himself, had doubted whether virtue were worth while. But the great tragedy of the struggle of a soul with its own doubt, and with the cruel but well-meaning commonplaces of society, finds everlasting expression in the book of Job. He does not pretend fully to understand the mystery of pain. But he suffers and is strong, and bows in faith before that which is greater than he. "I call this book," says Carlyle, "one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew. Such a noble universality. A noble book; all men's book! It is our first, oldest statement of the never-ending problem, man's destiny and God's ways with him here on this earth. Grand in its sincerity, in its simplicity."

Again, the sense that there is a power above us shaping our ends imparts to history a great sense of purpose. In the Bible we see more clearly than elsewhere that events do not merely happen; they march on to a divine event; and this deep sense of purpose is what is needed for the interpretation of history today. This purpose sometimes works itself out as Nemesis, an idea which has as firm a place in the Bible as in Æschylus. You see it when Jacob, who had deceived his father by impersonating his brother, finds himself years afterward face to face with a wife who has been forced to impersonate her sister. You see it in the brethren who shut Joseph up in the well, and years afterward were themselves put by him into ward. The Bible creates or strengthens in us the feeling that there is a great power wrestling with us—call it Fate or Nemesis, or what you will; the Bible calls it God—which will entangle the sinner in his sin and, sooner or later, though it may be very late, satisfy the clamant conscience of mankind.

It is the Bible, too, that has created all the ideals that are dear to the heart of the world. We speak with pride of the empire; and many all but worship the imperial idea. All the truth that is in that idea was anticipated by the Bible two millenniums ago; and the anticipation was nobler than our idea of

it. For that little people of Israel, with their almost harborless sea, had the daring to believe in a federation of the world, in which all people that on earth do dwell would unitedly devote themselves to the highest and best, making no false distinctions between Jew and gentile, Greek and barbarian, white man and negro, bond and free. Theirs was a dream more generous than ours.

So it is with all the ideas that are shaping modern society for good. The Bible teaches no less emphatically than Plato that the organism which we call society will only do its most perfect work when every member is doing that for which he is fitted, and yielding himself, without fear or haste or jealousy, to that larger life to which it is the peculiar glory of man to contribute. It is the Bible that insists that the highest life is not that which is ministered unto, but which ministers, and moves noiselessly about girt with a towel for all manner of humble and unselfish service.

One word is surely due to the moral power and beauty of the Bible. It is not too much to demand of the books which are to shape the ideas and imaginations of our children at school, and of our young men at the university, that they be morally healthy. Yet can that be said of all the books that stand in our classical programs? Is it too much to say that an intimate knowledge of Roman satire or Greek comedy stains the innocence and purity of the soul? But the Bible never deals with vice without forcing us to feel how hideous and awful it is, how strong men have been slain by it, and its steps are the pathway to hell. It is surely of the highest moment that, in the years when the mind is plastic and responsive, it may be molded by a literature which is an earnest rebuke to all that is base, and an unbroken call to whatsoever things are pure and honorable and of good report.

Nor must it ever be forgotten that in the man Christ Jesus the real and the ideal are completely reunited. If the Hebrews came no nearer than other nations to the realization of a perfect state, they yet present us, in the fulness of the times, with a perfect Man, so symmetrical in his character and so catholic in

his sympathy that he has won the love of East and West, compelled the adoration of friend and the homage of foe, One who has shaped history, explained life, transfigured death, inspired men and movements, created nations, reformations, revolutions—nothing less, in short, than a new heaven and a new earth. No study of life or history can be adequate, or even rational, which leaves out of account its greatest figure, with the literature and the history which prepared the way before him, and in the light of which alone he, and even we, are fully intelligible.

How truly the Bible reflects the deepest moods of the human heart, and how tenderly it voices the still sad music of humanity! Every book that has lived has in it a deep note of pathos somewhere; nor is that note wanting in the Bible, which knows of a keener sorrow than that known to the pagan heart. It could, indeed, meet that sorrow with a joy—and here is the Bible's uniqueness—a joy which to the Greek thinkers, and even to Goethe, looking back over a singularly rich and varied experience, seemed but an impossible dream. But the pathos is there, too. Its mellow light glistens from those jewels five words long, which remind us of the sad and stately words of many a Latin hexameter: "Sunt lacrimae rerum et mentem mortalia tangunt;" "Few and evil have the days of the years of my life been;" "We spend our years as a tale that is told;" "Here we have no continuing city;" "Now we see in a mirror, darkly;" "There remaineth, therefore, a rest;" "We wept when we remembered Zion;" "The fashion of this world passeth away."

Far as the East is distant from the West, in all that is abiding they are very near each other. The Bible has all the splendor of the East and the sanity of the West. It satisfies the rich and complex nature of man. It is the key to history. And immeasurably more than everything else has it made the world what it is today.

THE PARIS CONGRESS OF THE HISTORY OF RELIGION.

By Professor Nathaniel Schmidt,
Cornell University, Ithaca, N. Y.

It was eminently fitting that the first International Congress of the History of Religion should be held in the old Sorbonne under the auspices of the *École pratique des Hautes Études* of the University of Paris and in connection with the great exposition that so worthily sums up the progress of humanity as the century closes. The traditions of the past in this place impose obligations of leadership in theological thought; and the present assumes these obligations by offering more generous opportunities for the scientific study of the religions of mankind than can be found anywhere else in the world. No portrayal of nineteenth-century civilization would be complete without a suggestion of that unity of spirit in the midst of diversity of religious beliefs that is now taking the place of age-long pride, prejudice, and animosity.

The congress met on September 3 and continued its sessions until September 8. The list of members included over 350 names; there were more than 150 active participants; not less than sixty papers were read and discussed. Many races, nations, and religions were represented. There were scholars from France and Germany, Italy and Switzerland, Hungary and Russia, Belgium and Holland, Sweden and Norway, England and America, Armenia, India, and Japan. There were Catholics and Protestants, Jews, Brahmins, Buddhists, and Muhammedans. In its catholicity the congress reminded one of the World's Parliament of Religions. It differed, however, in many ways from that memorable assembly. There was no strong popular interest back of the congress at Paris, no representation of ecclesiastical bodies, no exhibit of creeds by believers, no placing of rival claims in alluring lights before eagerly sympathizing, astounded, or indignant audiences, no practical purpose affecting the relations of one religion to another. It was a meeting of scholars, with scholastic interests, in academic halls, far from the scenes of vital religious conflict and practical endeavor.

This catholic and at the same time scientific character invites comparison with the congresses of religion that have been held annually since 1893 in this country, and also with the religio-scientific congress

held at Stockholm three years ago. The former have been characterized by a devotion to scientific methods, but also by a manifest practical purpose to build up a religious fellowship based on a broader foundation than the various creeds permit. The charge against the latter that it was "apologetic" is scarcely borne out by the facts. But there seems to have been a certain warmth of religious feeling not so noticeable at Paris, possibly occasioned by the larger popular interest and the freedom to discuss the philosophy as well as the history of religion; and there certainly was a much smaller representation of non-Christian religions than at the great congress at Paris.

This congress sought to limit itself to the history of religion, and by a vote declared its purpose to adhere to this policy for the future. When the mass of material is considered that legitimately falls under the head of history, and the difficulty of discussing any historic problem without introducing a modicum of philosophical speculation, this self-limitation may possibly justify itself.

The congress was divided into eight sections, dealing respectively with (1) the religions of non-civilized peoples and ancient America, (2) the religions of the extreme East, (3) the religion of Egypt, (4) the Semitic religions, (5) the religions of India and Iran, (6) the religions of Greece and Rome, (7) the religions of the Germans, the Celts, and the Slavs, and (8) Christianity.

On account of the large number of contributions, it seemed necessary to have all but half a dozen read at meetings of these sections. As a consequence, several interesting papers were often read at the same time; only few had an opportunity of addressing the whole congress; interest in one's own specialty and immediate colleagues would often prevent contact with workers in other fields. It would perhaps have been better had all sessions been general, the religions divided upon the days of the week, three sessions held each day, a limit fixed to the discussions, and, whenever expedient, only carefully prepared résumés given.

The papers presented will, when published, fill several volumes. Most of them will first appear in the *Revue de l'histoire des religions*. Those that will first reach the public will probably be the papers read in the general sessions. Among these were the important contributions by Senart on "Buddhism and the Yoga," and Goldziher on "Islam and Parsism." The researches of the great Arabic scholar tended to show a larger Zarathushtrian influence on the development of Islam than has hitherto been assumed. Sabatier made a strong plea for the rights of

biblical criticism, its independence of philosophy, and its proper influence upon theology. If his historic sketch failed to do full justice to Germany's share, any treatise on the subject written on the other side the Rhine will more than rectify the erroneous impression. Marillier's paper on "The Rôle and Importance of Folklore in the Science of Religion" was highly suggestive. De Gubernatis spoke interestingly on "The Future of the Science of Religion," and d'Alviella wisely on the "Historical Relations between Religion and Morals." A carefully prepared paper on "The Present Status of Instruction in the History of Religions" was presented by Jean Réville.

Among the contributions read and discussed in the sections the following may be mentioned: De la Grasserie met with much opposition, in the first section, to his theory of totemism and his noteworthy suggestion that mysticism is a modified form of sexuality. The studies of special phases of Buddhism by Fujishima and Chikadzumi well illustrated the capacity of Japanese scholars for scientific work. Sylvain Lévy and G. Oppert communicated their observations on Buddhism in Nepal made in recent visits to that country. The paper that made most stir in the Semitic and Egyptian sections, that held joint meetings, was presented by a physician, M. Garnault, and dealt with "The Word of the Living and the Word of the Dead." It pointed out the rôle ventriloquism has played in oracle-giving, necromancy, and prophecy. Capart discussed "The Festival of Striking the Anu," and Naville indicated his belief that the Egyptians entered the Nile valley from Punt. Offord suggested that Apollo Alasiotas was a Syrian god identical with Ressef, transported to Cyprus. Pinches read a paper on "The Religion of the Babylonians 2000 B. C.," and gave a résumé of one by Price sent to the congress on "The Pantheon of Gudea." Philippe Berger discussed "The Conquest of Palestine" according to the Amarna tablets, drawing the conclusion that there had been a series of partial invasions before the final immigration under Moses. The present writer read a paper on "The Evolution of Religious Life in Arabia before Muhammed." In the sixth section Cumont, Toutain, and Fourrière agreed that the most abundant and surest sources on the Mithra legend and cult are the famous bas-reliefs. Derenbourg proposed what seems a satisfactory interpretation of Taurobol and Criobol, as "The Bull of Baal" and "The Ram of Baal," comparing the former with the himyaritic Shur Baalam recently discovered.

Perhaps the most important contribution in the last section was that by Conybeare on "Animal Sacrifices in the Christian Churches."

It presented evidence of the persistence of animal sacrifices in certain Christian communities in the East, particularly in Armenia. Albert Réville, who read the paper, pointed out that the Hellenic and Roman populations that were less zealous for sacrifices may have early separated the eucharist from the agape, and given the former a sacramental rather than sacrificial character, while the Armenian churches, to some extent, continued the original sacrifice. In a study of "The Influence of Essenism on Christianity" Klein maintained, as Hilgenfeld has also recently done, a historic connection between the Kenites, the Rechabites, and the Essenes. Cain's vegetable offering in Gen., chap. 4, was regarded as showing the attitude of the Kenites on the subject of animal sacrifices. Fries showed that Jesus probably believed in a spiritual resurrection, an entrance upon the eternal life immediately after death.

The congress expressed its desire that the Buddhist churches in Japan unite with occidental scholars in creating a periodical, edited in European languages, with bibliographical notices of works published in Japan; that a report be presented by Marillier on the precise definition of terms used in the history of religion, particularly in the case of non-civilized peoples; that a group of scholars prepare a bibliography of the Christian and Jewish literature in Arabic; that the attention of historians be directed to the liturgies, rites, and practices of the Christian churches that developed in the Orient beyond the influence of Greece and Rome; and that attention be given at the next congress to the relations that may have existed at the outset between Christianity and Buddhism.

Albert Réville presided with dignity and grace. The eminent success of the congress was largely due to the unsparing efforts and exquisite tact of his son. The next congress will convene in 1904.

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST

By Ernest D. Burton and Shailer Mathews,
The University of Chicago.

PART VIII—(*continued*).

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

CHAPTER XXX.

CONFLICT WITH THE JEWISH RULERS, FORESHADOWING THE END.

§ 123. Christ's authority challenged.
Matt. 21 : 23–27. Mark 11 : 27–33. Luke 20 : 1–8.
§ 124. Three parables of warning.
Matt. 21 : 28—22 : 14. Mark 12 : 1–12. Luke 20 : 9–19.
§ 125. Three questions by the Jewish rulers.
Matt. 22 : 15–40. Mark 12 : 13–34. Luke 20 : 20–40.
§ 126. Christ's unanswerable question.
Matt. 22 : 41–46. Mark 12 : 35–37. Luke 20 : 41–44.
§ 127. The discourse against the scribes and Pharisees.
Matt., chap. 23. Mark 12 : 38–40. Luke 20 : 45–47.

¶ 282. **Notes on § 123, Mark 11 : 27–33.**—Vs. 27, "the chief priests," etc.: the three classes here named constituted the Sanhedrin, which thus officially took up the attack on Jesus. Vs. 28, "these things": the reference is doubtless especially to the cleansing of the temple. Vs. 29, "I will ask of you one question": Had their question not been insincere, as their answer to his shows it was, Jesus would doubtless have answered them very differently. The answer he gave silenced them and left him with the prestige of victory. Yet it contained also a real reply to their question. John had neither the authorization of other rabbis or the Sanhedrin, nor the authentication of signs from heaven. The character of his message was the evidence of his mission, and the people generally recognized him as a prophet (vs. 32). Had the leaders of the people been willing to accept such evidence as this, they would have recognized both the prophetic authority of John and the messianic authority of Jesus. It was their blindness to evidence of this kind that prevented their believing John and accepting Jesus. If they had believed John, they must also have accepted Jesus, because

the mission of both was attested by the same kind of moral evidence, as well as because John testified to Jesus. Notice, in passing, the hold John still had upon the people (vs. 32). It continued for years. See Acts 19 : 1–7.

¶ 283. **Notes on § 124, Mark 12 : 1–12.**— The parable here given has to do, not with a simple truth or duty, but with the kingdom of God as such. Its details are therefore of significance. The vineyard is the kingdom of God ; its owner is God ; the servants are the prophets ; the son is Jesus ; the wicked husbandmen are the Jews. The chief teaching is plain and is stated in vss. 9, 10 : the Jews in refusing to listen to the prophets and Jesus had brought upon themselves divine punishment, and, as is distinctly stated in Matthew's account (21 : 43), the kingdom of God was to be taken from them and given to the gentiles (vs. 10). The scriptural quotation enforces this lesson of the parable. (Matt. 21 : 44 was probably added by some copyist from Luke 20 : 18, where Luke has characteristically added it as his own comment upon the quotation of Jesus.) The displacement of the Jews by the gentiles was a divine act. That the announcement of it by Jesus should rouse the hostility of the leaders of the Jews (vs. 12) is easy to understand. They saw that he was attacking their faithlessness to their divinely appointed duty, just as before he had rebuked their profanation of the temple. Again their only reply was to plot violence.

¶ 284. **Notes on § 124, Matt. 21 : 28—22 : 14.**— Matthew has here grouped three parables of warning addressed by Jesus to the religious leaders of his people. The second, that of the unfaithful keepers of the vineyard, is that of Mark 12 : 1–12; the first is peculiar to Matthew ; and the third is, in part, parallel with that of Luke 14 : 15–24. All three are concerned with the relations of different classes of people to the kingdom of God.

The lesson of the parable of the Two Brothers (vss. 28–32) is explicitly stated by Jesus in vss. 31, 32 : the religious leaders, because of their refusal to accept the Baptist's call to repentance, were showing themselves less ready to receive the kingdom of God than members of the most abandoned classes who had obeyed his call (*cf.* Luke 7 : 29, 30). Promises are less true indications of character than actions. Notice again the high estimate Jesus puts upon John the Baptist.

On the parable of the Vineyard see ¶ 283.

The parable of the Marriage Feast. Vs. 3, "to call them that were bidden" : It is customary among the Arabs to send out two invitations. For those who have accepted the first to decline the second is

tantamount to a declaration of war or blood-feud. This custom is very ancient and explains the anger of the king (vs. 7). The declination of his second invitation was evidence of treason. Through vs. 10 the parable has the same teaching as that of Luke 14: 15–24 (see ¶ 236). It is not clear whether or not the addition in vss. 11–14 is a separate parable. If, as some say, it was customary for rich men to keep special garments to be worn at their feasts, not to take the garment offered would be to insult the host. But such a supposition is, after all, not necessary for the teaching of the parable. In any case, a man who makes no preparation for a formal dinner must hold its giver cheap. The application is, therefore, plain: the generosity of God cannot, with safety, be treated contemptuously. Though men are to enter the kingdom from the least likely classes, it itself is not to lose anything of the honor due it. A man cannot sin because grace abounds. Vs. 13 has no reference to hell, but to the crowd of persons who had been refused access to the lighted banquet hall, and who stood about in disappointment and rage. By analogy, however, it suggests the loss and miserable disappointment of those who are not members of the kingdom of God, and therefore cannot share in its blessings.

¶ 285. **Notes on § 125, Mark 12: 13–34.**—Vs. 13, "Herodians": those who favored the rule of the Herodian family. Under ordinary circumstances they were cordially hated by the Pharisees. The union of the two groups in opposition to Jesus shows how dangerous his influence was judged by them to be. "To catch him in talk": *i. e.*, to force from him some treasonable, blasphemous, or foolish answer, which would give them an excuse for arresting him. Luke 20: 20 enlarges upon the method of their procedure. Vs. 14. These words, though probably insincere, were none the less a good characterization of Jesus as a teacher. A less balanced person than he would have been flattered by them into giving the direct answer the questioners wanted. Vs. 15. To appreciate the full force of this question as to the tribute it is necessary to remember that Jesus was now in Judea, which, unlike Galilee, was subject and paid taxes directly to Rome. "Penny": a denarius. Many have been preserved. They have the head and name of the emperor stamped upon them. Vs. 17. The use of Roman money by the Jews reflected the fact that they were actually under Roman rule and protection, and committed them to an admission of Roman sovereignty. They, therefore, owed their recognized governors taxes. That the use of the Roman coins did carry with it such an admission

is to be seen in the fact that in their revolt the Jews stamped out the face and name of Cæsar. To make of this saying a summary of the relations of church and state is to find in it something remote from Jesus' purpose. That in giving an answer of which his enemies could not lay hold to his injury he should have reminded them of their obligation to the government to which they were in fact subject (thus implying that the true kingdom of God was not national), and should also have recalled them to their forgotten duties to God, is wholly in accordance with his character as a moral and religious teacher. That he should have recognized the legitimacy of government was in accord with his entire spirit. Jesus was as far as possible from being a gentle anarchist. (See MATHEWS, *Social Teaching of Jesus*, chap. 5.) It is not always or often necessary for the members of the kingdom of God to turn revolutionists. The watchword of the Christian is not "My rights," but "My duties."

Vs. 18 introduces a question that has proved puzzling to others than the Jews. The Sadducees believed in no resurrection, and their question was intended to show the absurdity of such a belief. On their assumption that the resurrection consisted in a reëstablishment of the present physical life — a belief that is not even yet quite outgrown — it was unanswerable. Jesus attacks, not the question, but the assumption. Vs. 19, "Moses wrote," etc.: Deut. 25:5, 6; *cf.* Gen. 38:8. This brother-in-law (Levirate) marriage was common among the Semitic peoples. Vs. 24. The two sources of the Sadducees' error are still the sources of false teachings. Vs. 25, "are as angels": do not live an earthly, bodily life. This is the only distinct teaching of Jesus as regards the form of the risen dead. It is entirely in accord with that of Paul in 1 Cor., chap. 15. Luke (20:34–36) elaborates the thought. Resurrection is not mere reanimation of dead bodies. Vs. 26. Not content with this express teaching as to resurrection, Jesus goes on to show that immortality (which was what the Sadducees really denied and because of this denied the resurrection) was involved in the Old Testament. "The book of Moses": *i. e.*, the Pentateuch; Jesus was using the current title and was not thinking of questions of authorship. "The bush": *i. e.*, the section of the Pentateuch containing the story of the burning bush, Exod., chap. 3. Vss. 26, 27. The argument is either (1) purely formal (turning on the implied tense of an unexpressed verb, and valid only as addressed to men accustomed themselves to argue after this fashion); God says, "I *am* the God" of those long since dead; but "God is the God of the living;" therefore

the patriarchs were still alive, possessed of immortality; or (2) rests on the attitude of God to men implied in the words, "I am the God," etc.: the eternal God, in his love for the patriarchs (and for all good men), could not have allowed them to perish utterly. The eternity of a loving Father thus implies the immortality of loving children.

Vss. 28–34 are less controversial than their parallel in Matthew (22 : 34–40). The question of the scribe (vs. 28) was one frequently asked. In vss. 29–31 Jesus gives the customary answer of the rabbis. It cannot be improved as a summary of human duties. It was nothing new, for it was quoted from Deut. 6 : 5 and Lev. 19 : 18. In Matt. 22 : 40 Jesus adds the teaching that in such "love" is summed up the law and the prophets. It was his "new commandment" (John 13 : 34; 15 : 11–17). Vss. 32, 33 show the honesty of the scribe, and his perception of the relative value in religion of inward character and outward ceremonial. It was this that led to the remark of Jesus, vs. 34. A man who could make such distinctions had grasped one of the greatest elements of the teaching of Jesus. "And no man after that durst ask him any question": The plan of the Sanhedrin had failed. Jesus thereupon assumed the offensive.

¶ 286. **Notes on § 126, Mark 12 : 35–37.**—In these verses Jesus attacks the current belief that the Christ was to be the "son of David," in the commonly accepted sense, *i. e.*, a political ruler. His argument is *ad hominem* against the scribes. The purpose of the question is both to break the prestige of the scribes as religious teachers, and to develop by contrast Jesus' own conception of messiahship as something unpolitical. Vs. 36. The quotation is from Ps. 110, which all Jews believed to be written by David. The point of the argument is clear: David's words would make the Messiah greater than his son. Any teaching as to the Messiah, therefore, should make him something more than a Jewish king. Thus again Jesus makes a Jewish hope universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward divine deliverance from sin and the establishment of a regenerate humanity in which men should be brothers because they were sons of God. No wonder the common people heard such an enemy of religious monopoly gladly.

¶ 287. **Notes on § 127, Matt., chap. 23.**—In place of the very brief warning against the scribes, which Mark and Luke report at this point, Matthew has an extended discourse largely addressed directly to the Pharisees. Portions of this discourse (see, *e. g.*, vss. 4, 6, 13, 23–25, 29,

34–36) are found also in Luke, especially in his chap. 11 (with vss. 37–39 *cf.* also Luke 13:34, 35), but much of it is given by Matthew only (vss. 2, 3, 8–12, 15–22, 27, 28).

Vs. 2, "the scribes and the Pharisees sit in Moses' seat": they are the teachers and leaders of the people; however faulty their conduct, on them rests the responsibility of guiding this generation. Vs. 3, "all things," etc.: the emphasis, of course, is on *not* doing after their *works*. Yet it remains that Jesus does enjoin the following of their teaching. And this can only mean that he did not desire to bring about an abrupt break with the past, but, recognizing that the majority of the people must always follow the leaders of thought, desired not that men should suddenly break away from the teachings of the scribes, but should follow them till, under the influence of his own teaching and of providential circumstances, better leaders should arise. Vs. 4, "they bind heavy burdens," etc.: burdensome duties which the scribes endeavored to impose upon men, such as punctilious tithing, discrimination of clean and unclean foods, minute sabbath regulations (*cf.* Acts 15:10). "Will not move them": not, will not themselves keep these regulations, but give no help to others whose circumstances may make the keeping of them far more difficult. Vs. 5; *cf.* Matt. 6:1–18. Vss. 8–12 inculcate the spirit of humility and mutual service as against that of selfish pride and ambition (*cf.* Mark 10:42–45). The injunctions of vss. 8–10 must be interpreted in the light of this fact.

The words of vss. 13–36 addressed *to* the Pharisees do not necessarily imply that they were present on this occasion; the words may rather be intended to be taken as rhetorical apostrophe. Many of these sayings are reported by Luke (chap. 11) as spoken at a Pharisee's table. Vs. 13, "neither suffer ye them that are entering": by throwing their influence as religious teachers against Jesus, they dissuaded men from accepting the truth. Vs. 15, "twofold more a son of hell than yourselves": the Pharisees, having no clear conception of the spirituality of religion, made converts to Judaism who came without any spiritual change, and from various unworthy motives; and such a man was not only no better for having changed his religion, he was worse, and often worse than the men who converted him. Of course not all proselytes were of this character. Many were drawn by a true apprehension of the truth of Judaism. *Cf.* here Mark 12:40 (= vs. 14 of Matthew in the common version), and notice how severely in this verse and vss. 13, 15 Jesus denounces those who, setting themselves

up as the especial representatives of religion, were in reality wicked men. *Cf.* Malachi's denunciation of "worship and wickedness" (Mal., chaps. 1, 2).

Vss. 16–22 refer to the casuistry of the scribes by which, under guise of making fine moral distinctions, they converted the law against breaking oaths (Lev. 19 : 12 ; Numb. 30 : 2) into a device for justifying themselves in the breaking of promises. See the slightly different but essentially similar instances referred to in Matt. 5 : 33–37. Both here and there Jesus insists that all such evasions are mischievous and vain, since any oath is really an oath by Jehovah, *i. e.*, involves an appeal to him, since all is his (vs. 21). In Matt. 5 : 33–37 he bids men swear not at all, but speak the truth and faithfully keep what is said. On vss. 23–36 see ¶ 227, and on vss. 37–39 see ¶ 232. It is impossible to say with certainty when and where this sad lament over Jerusalem was uttered, but inasmuch as this chapter (Matt. 23) is apparently made up of sayings of Jesus which he uttered at different times, and which the evangelist gathered together in one place in order to show Jesus' stern attitude toward the hypocrisy of the scribes, the position of Luke seems to be preferable. Time and place are in any case of little importance compared with the significance of the utterance itself.

¶ 288. **Questions and Suggestions for Study.**— (1)* How did Jesus meet the question of the Sanhedrin as to his authority? (2) Would he have answered honest inquirers in the same way? (3)* How did his question convey an answer to theirs? What is the basis of the authority of Jesus?

(4)* What three parables of warning does Matthew record as addressed by Jesus to the Jews? (5) State the substance and meaning of each as it applied to the Jews then. (6) Put the teaching of each in general terms applicable to all times, and suggest applications to our own day. (7) What feeling and purpose did these parables rouse in the Jews?

(8)* What were the three questions by which his enemies hoped to embarrass Jesus? (9)* In answering them, what does Jesus teach as to politics? (10)* What as to the resurrection? (11)* What as to the chief duties of men?

(12)* What question did Jesus ask the scribes? (13) What was the point of his argument? (14) In his use of the Old

Testament, does Jesus attempt to give definite teaching as to the authorship of its various books? (15) Should we have to change our interpretation of Jesus' teaching as to the character of the Messiah or our estimate of the effectiveness of his argument for the scribes to whom he spoke, if we should discover that Ps. 110 was not written by David?

(16)* Name some of the vices for which Jesus denounced the Pharisees. (17) Do such vices exist today? In what form do we need to be on our guard against them? (18) What is the remedy for Phariseeism? (19) Why did Jesus bid men follow the *teachings* of the scribes? (20) Was Jesus a revolutionist or an iconoclast in religion? in morals? in politics?

¶ 289. **Constructive Work.**—Write chap. xxx of your "Life of Christ," bringing out as clearly as possible the real causes of difference and point at issue between Jesus and the Jewish rulers, discriminating as far as may be the different elements which now united in opposing him. Make it clear what Jesus' attitude to the nation was.

¶ 290. **Supplementary Topics for Study.**

1. The basis of Jesus' authority to cleanse the temple.
2. Jesus' attitude toward the temple and its services.
3. The relation of the Jewish state to Rome, as the background of the question about tribute.
4. Different ideas among the Jews concerning life after death.

SALMOND, *Christian Doctrine of Immortality;* CHARLES, *Critical History of the Doctrine of a Future Life.*

5. The teaching of Jesus concerning immortality and resurrection.

CHAPTER XXXI.

JESUS' LAST WORDS IN THE TEMPLE.

§ 128. **The widow's two mites.**
Mark 12:41–44. Luke 21:1–4.
§ 129. **Gentiles seeking Jesus.** **John 12:20–36.**
§ 130. **The Jews' rejection of Christ.** **John 12:37–50.**

¶ 291. **Notes on § 128, Mark 12:41–44.**—Vs. 41, "over against the treasury": in the so-called court of the women, along the side of which were the trumpet-shaped vessels to receive the gifts of the people. "Cast money into the treasury": free-will offerings for the temple, apparently. Vs. 42, "two mites": about equal to

two-fifths of a cent, or about one-fortieth of a laborer's day's wages. Vs. 43, "cast in more than they all": as always, Jesus' estimate of men and their actions is based on the state of heart which these actions reflect. The widow's gift, for the reason given in vs. 44, represented more devotion of heart to the interests of religion than that of any of the rich that gave much.

¶ 292. **Notes on § 129, John 12 : 20–36.**—Vs. 20, "Greeks": gentiles, yet, as appears from the words "among those that went up to worship at the feast," gentiles who had become worshipers of Jehovah, but probably not circumcised proselytes. *Cf.* the case of Cornelius, Acts 10 : 1, 2. Vs. 21, "to Philip": why to him we cannot tell. Philip and Andrew are among the disciples of whom this gospel speaks more than once; perhaps they were associated with John in later years. Vs. 22, "they tell Jesus": Whether Jesus actually saw the Greeks is left unsaid, the writer's interest being in the words of Jesus occasioned by this request. But we cannot doubt that he granted the request. Vs. 23, "the hour is come that the Son of man should be glorified": viz., by being accepted by men, as the coming of these Greeks suggested that he would be. Vs. 24, "except a grain of wheat fall into the ground and die, it abideth alone": this is the other side of the truth which at once presents itself to Jesus' mind. He is to be glorified, but only through dying. The path to the success of his mission is the path of self-devotion, which is for him the path of death. Vs. 25, "he that loveth his life loseth it": *cf.* Mark 8 : 34, 35, and notice how there and here Jesus passes from the necessity of his own death to the general principle that applies to all. "Hateth his life in this world": *i. e.*, counts continuing to live this present bodily life as a matter of little consequence compared with the attainment of eternal life, as even hateful to him if it cost him eternal life. This is not simply a maxim of prudence, foregoing a little life to gain a longer one. The two words translated "life" are different words, the first denoting physical existence and its accompanying opportunities and possibilities, the second denoting the existence of a moral being according to God's ideal for such existence. He that loves the former thing and clings to it loses it by failing to make the highest use of it. He that, counting it worthless in itself, is ready to surrender it, really saves it, and through it attains eternal life, *i. e.*, fellowship with God (*cf.* John 17 : 3), which is in its nature endless. Vs. 26, "if any man serve me, let him follow me": *cf.* again Mark 8 : 34. "And where I am, there shall my servant be also": these words are

usually understood as a promise of heavenly bliss, but perhaps rather mean that, in his suffering and self-sacrifice, the disciple shall share with him (*cf.* Mark 10:39; Matt. 10:24, 25; John 15:18–21), the promise of reward being first expressed in the words, "him will the Father honor." Vs. 27, "now is my soul troubled": in view of the thought of the death he was to die. To the last and increasingly Jesus shrank with dread from his death at the hands of his people. "Father, save me from this hour": a prayer expressing his natural desire not to be put to death by sinful men; not to have shrunk from this, in view of the sin that was involved in it for men, would itself have been sinful. "But for this cause came I to this hour": dreadful as it is, it is nevertheless duty; and this is the other side of his desire; and hence the petition, "Father, glorify thy name." Vs. 30, "not for my sake, but for your sakes": the voice doubtless had for him a significance in strengthening him to endure what he had to endure; but the people needed even more than he to learn that his death was not God's reprobation of him, but the achievement of God's own purpose. Vs. 31, "now is the judgment of this world: now shall the prince of this world be cast out": in its rejection of Jesus the world pronounces sentence on itself, and in the apparent triumph of the prince of evil he is himself defeated. Through his own death Jesus will overcome the evil of the world, and will (vs. 33) "draw all men unto" himself. Vs. 34, "how sayest thou, the Son of man must be lifted up": Jesus' self-designation, "the Son of man," was still a perplexing one to the people. Since his triumphal entry they knew that he claimed to be the Christ, but with their idea of the Christ they did not see how he could also expect to die. So they ask whether perhaps after all the title "Son of man" indicates that he is not the Christ, but some other personage unknown to them. Vss. 35, 36, "while ye have the light," etc.: words of solemn exhortation and warning. Vs. 36, "departed and hid himself from them": with these words John marks the close of Jesus' public ministry to the Jews. There remains only his intercourse with his disciples and his oft-predicted death and resurrection.

¶ 293. **Notes on § 130, John 12:37–50.**—Vss. 37–43 are the evangelist's summary of the results of Jesus' ministry in Jerusalem, so far as winning adherents is concerned, and his explanation of the fact. In general, they did not believe on him (vs. 37); yet many, even of the rulers, did believe (vs. 42), but did not dare profess it. This unbelief was in accordance with the character of the Jewish people, as Isaiah

described it long ago (vss. 38–40; *cf.* Stephen's similar characterization of the nation, Acts 7:51, 52). But that the evangelist did not mean that they were therefore not responsible for their conduct is clear from vss. 42, 43.

Vss. 44–50 are either the evangelist's summary of Jesus' whole message to the people, or they should stand before vs. 36. *Cf.* ¶ 206. Standing after vs. 36, they cannot be understood as words actually uttered by Jesus on a specific occasion. The central thought of the paragraph, that Jesus came as God's representative, not to judge the world, but to bring light and salvation, and that he who receives him receives the Father that sent him and attains eternal life, makes it in fact a summary of his whole mission and message.

¶ 294. **Questions and Suggestions for Study.**—(1) Tell the story of Jesus in the treasury. (2)* What element of Jesus' character does the event illustrate? (3) What instruction does it carry for us? (4)* What did the coming of the Greeks who desired to see Jesus first suggest to his mind? (5) What other thought quickly followed it in his mind? (6)* What great principle did he set forth in this connection (John 12:24)? (7)* Does this principle apply to his life only, or to all men? (8) Explain John 12:25. (9) Explain vs. 26. (10)* What do you learn concerning Jesus' character and relation to God from the two petitions of his prayer in vss. 27, 28? (11) What concerning prayer from the whole incident? (12)* What does Jesus mean by "the judgment of this world" in vs. 31? (13) What does he mean by being "lifted up" and by "drawing all men" to him? What connection is there between the two? (14)* What does this whole incident show as to Jesus' attitude toward his death, and his thought about its significance? Think this through carefully and state it as accurately as you can. (15) Explain the perplexity and question of the people in vs. 34. (16) What is the meaning and purpose of Jesus' warning in vss. 35, 36?

(17)* Are the words of John 12:37–43 those of Jesus or of the evangelist? (18)* What is the writer's explanation of the failure of the Jews to receive Jesus? (19) Are vss. 44–50

words of Jesus actually uttered by Jesus at this time? If not, what are they? (20)* Write out a careful summary of what Jesus says in these verses, and consider whether it in fact summarizes his whole message to men. (21) In view of what Jesus here says, can any one of us justify ourselves either in rejecting him or in treating him with indifference? What ought to be our attitude to him?

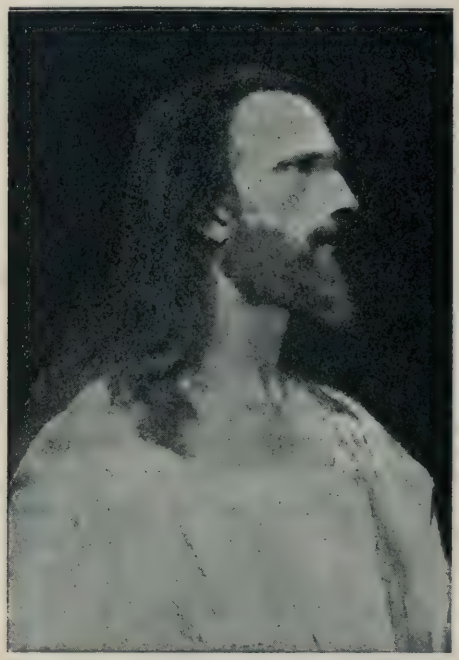
¶ 295. **Constructive Work.**—Write chap. xxxi of your "Life of Christ," bringing out with clearness Jesus' last message to the Jews in the temple, and conceiving and stating as clearly as you can the precise situation at the close of his public ministry to the nation.

¶ 296. **Supplementary Topics for Study.**

1. Jesus' thought about the relation of the gospel to the gentiles.

2. Jesus as the Light of the world: for his own generation; for the present day.

3. The truth of Jesus' claims in John 12: 44–50, as tested by subsequent history.



CHRIST BEFORE PILATE.—MUNKACSY

Work and Workers.

Dr. Samuel Ives Curtiss, of the Chicago Theological Seminary, contributes a paper upon the "High Place and Altar at Petra" to the *Palestine Exploration Fund Quarterly Statement* of October.

The *Examiner* of October 25, 1900, publishes the excellent inaugural address of President Rush Rhees, of Rochester, formerly professor of New Testament literature in Newton Theological Institution. Its subject is "The Modernizing of Liberal Culture."

C. T. Coates & Co. announce the publication of a new edition of the one-volume teachers' edition of Smith's *Dictionary of the Bible*, revised and edited by Rev. F. N. and M. A. Peloubet. We regret to say that in this dictionary the editors announce that all dates prior to the reign of David are in accordance with Usher's system, as printed in our common Bible.

In the Unitarian church of Ann Arbor, Mich., there is being given a popular course of lectures for young people upon "The Growth of Christianity," by Professor R. M. Wenley, of the University of Michigan, who speaks upon "The World into which Christianity Came;" Hon. O. E. Butterfield, on "The Apostle Paul;" Judge W. D. Harriman, on "The Greek Element."

One sign of the increasing interest in biblical study is to be seen in the organization of men's clubs in city churches. Almost without exception these clubs have for a nucleus a group of men interested in studying the Bible, and almost without exception they number among their members those who would have little or no interest in an ordinary Sunday-school class. In view of the small number of men in our country churches, as shown by the report of President Hyde, of Bowdoin, to the state Congregational convention of Maine, it would seem as if the country churches ought to adopt the same means for interesting young men. Little or no organization is necessary, and experience has shown that almost the only prerequisite for success is an intelligent teacher who will lead men to understand the Bible in a rational way, and show them what connections its teachings have with the actual needs of business life.

We regret to learn that the income of the Palestine Exploration Fund has been somewhat reduced, and that, unless immediate aid is received, there is danger that it will show a deficit of $1,500—a condition of affairs which we cannot believe the friends of the fund will permit to exist.

At the time it was announced that the members of the Greek convent at Jerusalem were intending to put two ships upon the Dead Sea, there was a question in many men's minds as to whether or not it would be permitted by the sultan, who claims the Jordan with its waters and lakes as private property. Now comes the word that the officers of the sultan will not permit the boats to be launched in the sea, on the ground that, even if the water were free, navigation would demand stations and warehouses on the shore!

In the October *Quarterly Statement* of the Palestine Exploration Fund Dr. Bliss gives a sketch of its work, the full report being of necessity delayed. Most important work was done at Tell-es-Safi. Upon this he has discovered three monoliths, which both by their position and by their shape seem to indicate that the place had been one of the pre-Hebraic high places. Excavation upon the Tell was very difficult, from the fact that so much of its surface is covered by a village and a cemetery. The results have not been very satisfactory, although it is evident that important buildings were once at the place. The question as to whether it is the ancient Gath is by no means settled, but it is at least made no more unlikely. At present the work is going on at Tell-Sandahannah, a rather low mound perhaps 600 feet long and 450 feet wide. At present the explorers are tracing out fortifications, streets, and houses of a Greek town, and have found a great number of jar-handles, as well as a flooring containing many fragments of soft limestone covered with Greek writing. Apparently these are practice tablets of boys in school, and on some of these appear both the writing of the teacher and the copy of the pupil. At Tell-ej-Judeideh a large amount of excavation has been done, and perhaps 125,000 cubic feet of débris has been examined. The buildings unearthed were rude, but the débris was very rich in pottery, among which were a large number of jar-handles with royal stamps. Apparently the place was the site of a royal pottery, so various are the names of towns found upon the handles. Dr. Bliss, we regret to say, has been forced by his health to resign his position as agent of the fund.

Notes and Opinions.

An Unhappy Antithesis between the Teachings and the Life of Christ.—The *Guardian* of October 10, 1900, contains an abstract of a paper read by Canon J. Armitage Robinson at the first general meeting of the Society for Sacred Study in the diocese of London. In this paper Canon Robinson said: "It is one of the services of criticism that it has resolved the Sermon on the Mount into its elements, and shown that it was not all spoken at one time, nor in the early days of Christ's ministry. Criticism sends us back first to the gospel of St. Mark, which gives little of the words and much of the work of Christ. There Christ is revealed as promising to fulfil all the aspirations of man, but he does not say how he will do this. Back then to the book of the life rather than to the book of the words." The sharp distinction drawn by Canon Robinson was the outcome of his criticism of the cry, "back to the gospels," as indicating a call to go back to the moral teaching of Christ. To a very large extent his criticism is just. No man can be said really to return to Christ who makes him simply a collection of moral precepts. One of the greatest dangers which threaten the modern renaissance of Christian theology is that it shall make the critic and the scholar a new sort of priest, and that it shall substitute a system of ethics for religious, spontaneous morality. It is here that Paul is of invaluable aid to the modern Christian. While by no means, as is too often implied, ignoring the teaching of Jesus, Paul comes close to the heart and purpose of the Master himself: to enable men to possess in themselves the quality of the life which he himself lived. Thus, despite its truth, Canon Robinson's antithesis is too sharp. To return to Christ is to return both to his teaching and to himself. The two are one. His teaching is the expression of his own experience and self-consciousness. It is not a new law, it is not a new ethical system; it is inspiration born of experience. To neglect it is so far to miss the real content of revelation.

A Sensible View as to Criticism.—The *Zion's Herald*, in a notable editorial upon the new work of Professor Nash, *The History of Higher Criticism of the New Testament*, has these sensible words: "It will be seen that the higher critics are not men who, for insufficient reasons,

are breaking the peace of the church. They are pursuing a divine calling, discharging a sacred obligation, doing the same work the fathers and scholastics and reformers did, and doing it better. Some of them, it is true, have spoken unadvisedly, have set up cliques for purposes of mutual admiration, have become conceited, have known too much, have rushed prematurely to conclusions which do not stand the test of more searching examinations; but the sins of critics no more impair the authority and value of criticism than the sins of churchmen impair the church's right of existence. Nor, because the study of the New Testament is now less dogmatic and more historical, does it need to be less devotional, less rich in spiritual suggestion, less helpful to growth in grace. The beauty of the Word may for a time be impaired by our analytical study of its sources, but in the end its power to cheer our hearts and strengthen our purposes will be the greater, by reason of our deeper knowledge of the way by which the mind of God has been revealed. 'Higher criticism'—in other words, modern Bible study, or the best road to the original meaning of the Holy Scriptures—becomes, on this view, a saving necessity of the very life of the church, laid upon us by its Lord and Master, and when the temporary loss and confusion inseparable from so considerable an alteration in old-established views have passed away, it will be very clearly seen that God was in the movement, and that he has worked out by means of it no little glory to himself."

We could wish that every religious paper accustomed its readers to similar sanity. Despite notable exceptions, the religious press is too often marked by a discouraging ignorance of theological literature, a corresponding inability to appreciate the aims of modern biblical study, and an un-Christian readiness to impute wrong motives to those from whom it may differ.

Neglect of the New Testament.—In a sermon printed in the *Unity* of October 11, 1900, Rev. Jenkin Lloyd Jones, of Chicago, makes the following serious charge: "Whatever the conventional claim may be, there is no disguising the fact that the New Testament is today a much-neglected book. Intelligent, respectable people, who would resent the charge of indifference to the moral and religious interests of themselves, their homes, and of society; indeed, those who claim to be especially interested in religion, church members boastful of their Christianity, do not read their New Testament as once it was read by representatives of their class. It is the volume that is allowed to remain on the table unopened. It is the last thing the business-man

talks about, and it is seldom the volume used in common for fireside reading or family worship. Young men and young women who push their way through college boast of their acquaintance with Greek or Latin classics, are alert over their Shakespeare and their Browning, who blush when found guilty of a misquotation in the modern classics, or are found so far behind the times as to be unacquainted with the last sensation in literature, smile over their ignorance of the New Testament, and consider it a good joke if they credit a saying of Isaiah to Paul, or are found in a state of mental confusion over the Pentateuch and the Apocalypse. Women who are 'too busy' to attend Bible class or Sunday school, and confess to having no time for New Testament studies, are 'up and a-coming' at the club and the 'study class,' where every sort of thing on earth and in heaven is eagerly studied, except the New Testament and kindred themes. Mothers and teachers who feel the responsibility that belongs to these offices go far and near in search of suggestions and helps in their tasks of guiding the young minds in the ways of wisdom and righteousness, but leave their New Testament in the main unopened; and their stock of knowledge concerning it consists chiefly in the dim recollections of childhood instructions, or in the incoherent and fragmentary information which they have gathered in later years from irregular, and oftentimes indifferent, attention to pulpit utterances."

How universally true this is each reader will be likely to decide for himself, but, unless we are greatly mistaken, it contains altogether too much truth. Just where the fault lies would perhaps be hard to say, but it certainly is in part due to the fact that not sufficient attention has been given the proper teaching of the Bible in the pulpit and the Sunday school. Many a pastor who finds it hard to get up a stimulating sermon each week would find limitless suggestion in systematic exegetical study. Great thoughts lie ready at hand in the Scriptures—why not preach them?

Book Reviews.

The Life of Jesus of Nazareth. A Study. By RUSH RHEES, Professor of New Testament Interpretation in the Newton Theological Institution. With map. ("Historical Series for Bible Students.") New York: Charles Scribners' Sons, 1900. Pp. xvii + 320. $1.25.

The excellent contribution made by the present series to the understanding of the Old Testament predisposes the reader in favor of the volumes dealing with the New. At one point, it is true, he will be somewhat surprised: neither of the two New Testament volumes can be classed with those of Professor Kent as regards critical boldness. In the case of Professor Purves this contrast amounts to a rejection of every suggestion made by critical scholarship, but in that of Professor Rhees it discovers itself less in an undervaluation of recent investigations as to the gospels than in a disregard of their results in the actual reconstruction of the biography of Jesus. The volume is written out from the gospels and not from the sources of the gospels.

Professor Rhees has adopted a general method altogether advisable in a small volume. The main object of any life of Jesus must always be biographical rather than archæological or critical. It must present a person, not a discussion. This object Professor Rhees has sought to accomplish by dividing his work into three main parts: "The Preparation," "The Ministry," and "The Minister." It is in the latter, and by no means least valuable, portion of this work that he most carefully presents those elements that justify the description of his work as a study rather than as a history.

In what may be called the technical questions of the gospel narrative Professor Rhees is at once conservative and independent. While admitting the possibility that the tri-paschal chronology of the public ministry may prevail, he favors the quadri-paschal, thus lengthening the ministry to over three years—a position in our opinion untenable upon critical grounds. Closely allied with this is his decision in favor of John's position for the cleansing of the temple, with which he most properly identifies that recorded in the synoptists. Although such a location has weighty names for its support, to our mind it obscures

the real significance of the act, and is irreconcilable both with the words of Jesus as recorded in John, with the subsequent work of Jesus, and with a fair criticism of both John and the synoptists. The disregard of probable disarrangement and editorial rearrangement and comment in the fourth gospel results also in the interpretation of Jesus' return to Galilee (John 4 : 44) as a search for the retirement accorded a prophet without honor in his own country, and in a leaning away from the synoptists' unmistakable statements as to the date of Jesus' death. In this latter matter, it is true, Professor Rhees can plead Sanday's authority, but Sanday himself seems too dependent upon his critical position as to the fourth gospel and Chwolson's *ex parte* argument against the synoptists. The discussion of the terms "Son of God" and "Son of man" gives evidence of wide reading; and although it is hard to believe Professor Rhees has given quite sufficient weight to the influence of Daniel upon the use made by Jesus of the latter term, there is no criticism possible upon his sympathetic treatment of "Son of God" and "my Father." He has admirably recognized the fact that, whereas the realization of his messianic office came upon Jesus at the baptism, the sense of divine sonship was already his.

Before passing from these technical matters, one must not neglect commending the wisdom of not attempting minute chronological accuracy in the treatment of the details of Jesus' life. Professor Rhees has grouped them in their proper period, and has been content to allow them there to rest. Had he been equally uncertain as to the chronological implications of Mark 2 : 18—3 : 6, it is not inconceivable he might have less favored the three-year ministry.

But, after all, these matters are of secondary importance. The vital question is as to whether the author has made Jesus live again in his pages. If we except chaps. vi and vii, in which Professor Rhees, perhaps unavoidably, has felt obliged to substitute discussions about the history for the history itself, the answer must be cordially affirmative. Details have been subordinated to the general impression; archæology has been so introduced as to illumine rather than confuse. The interpretation of the self-consciousness of Jesus has been sympathetic and wholesome, although one is tempted to ask why the account of the baptism (and possibly that of the transfiguration) might not be interpreted as "parabolic" and "pictorial of an intensely real inner experience," quite as safely as that of the temptation. It is also gratifying to discover a steady regard for the historical rather than the theological Jesus. While fully recognizing sacrifice as an essential

element in Jesus' conception of messiahship, Professor Rhees properly refuses to draw the thought of Paul back into the words of Jesus. It would be difficult to improve the chapters dealing with the early Galilean ministry, while the discussion of the early messianic career of Jesus, though of necessity not exhaustive, is characterized by due regard for the fourth gospel, and as a result does not lose the key to the interpretation of the relations of Jesus with his disciples and the people at large.

A word should also be said in appreciation of the literary quality of the volume. In this it outranks most theological writings and greatly aids the deep religious purpose of the author.

It would be advisable to reëdit the map as regards political boundaries.

S. M.

The Apostolic Age. Its Life, Doctrine, Worship, and Polity. By JAMES VERNON BARTLET, M.A., sometime Scholar of Exeter College, Oxford, and Senior University Greek Testament Prizeman; Lecturer in Church History in Mansfield College. New York: Charles Scribner's Sons, 1899. Pp. xliv + 542.

Of making many books upon the early history of the Christian church there is no end. It is with a feeling of weariness that one whose duty it is to maintain acquaintance with this literature takes in hand a new volume, fearing that it may prove to be a mere repetition of what has been said many times before, or a polemic aimed at some other recent author. Whoever, with this expectation, opens this book of Mr. Bartlet's will experience a very pleasant surprise. He will find himself introduced to an author who recognizes the historical, as well as the religious, value of the remains of early Christian literature, both those within and those without the canonical New Testament, but who is not in bondage to a theory of their origin or their inerrancy; who shows adequate acquaintance with recent investigations in this realm of knowledge, but who preserves his own clearness of vision and his power to form, and states his own conclusions.

The book forms the first volume in "a series of popular monographs" edited by John Fulton, D.D., LL.D., and is especially well adapted to instruct the large and increasing number of intelligent people who desire to learn the results of modern scholarship without being compelled to traverse all its processes. At the same time a

scholar, familiar with the details of this history, cannot fail to find it interesting and instructive. For a good history does not consist simply of an accurate presentation of facts, but rather in its power to transfer the reader into the age whose history is recorded. An author may express many judgments which a reader cannot accept, and yet present the spirit and general conditions of the age which he describes with such justness and vividness that every reader gains that sympathetic acquaintance with the age and its leading characters which is far better than a mere knowledge of facts and names and dates, however accurate that may be. It is this appreciation of the apostolic age, and the ability to make others realize the conditions, influences, and motives which then prevailed, which give to Mr. Bartlet's book its chief value.

With grateful recognition of this high quality of the book, one may hesitate to accept some of the author's conclusions, and may be constrained to reject others of them. That few scholars will accept them all will appear from a brief statement of some of the more important. He dates the conversion of Paul in 31–32 A. D., but does not accept at other points the early dates of Harnack and McGiffert. He holds that Paul spent two years in Damascus, preaching in its synagogues. The "revelation" of Gal. 2 : 2 is identified with that recorded in 2 Cor. 12 : 2–5, which requires placing the visit to Jerusalem, Gal. 2 : 1, before the visit of Acts 11 : 30. Paul's arrest occurred in 56 and his death in 61–62 A. D. The older view of a release and second imprisonment, recently defended by several critical writers, is rejected.

Traditional views concerning the authorship and dates of the books of the New Testament are, in the main, defended, though some novel suggestions as to the conditions under which they were written are made, *e. g.*, Galatians was written while Paul was making a journey from Antioch to Jerusalem, and First Timothy was written "on board ship at or soon after leaving Miletus," while Second Timothy and Titus were written from Rome. The epistles of James and Jude were written by the brothers of the Lord. First and Second Peter were from the pen of the apostle, though the second epistle, which was written first, has been interpolated.

These cases cited illustrate the author's opinions. We may accept, or doubt, or reject them; but no one can read his book without feeling an increase of interest in the age of the apostles and of respect for the men who laid the foundations of the Christian church, and wrote its earliest and most inspiring literature.

WILLIAM H. RYDER.

ANDOVER, MASS.

The Rise of the New Testament. By DAVID SAVILLE MUZZEY, B.D New York: The Macmillan Co., 1900. Pp. x + 146. $1.25.

In a review in the *Bible Student* the present work is spoken of as as bad "as it could be as a history of how the New Testament came into being." It need hardly be said that such a characterization is unwarranted by the book itself. Mr. Muzzey has not written a treatise on the subject of the canon, but he has presented in an intelligible, and at times brilliant, way the process of selection which gave rise to our New Testament. Some of his conclusions may possibly be too sweeping, and occasionally he falls into an aggressive style which would more comport with a debate than with a historical treatise: nor do we think that he has always given us the details which we should have liked to have at hand. But for the general reader who wishes to understand the broad lines of the theory of the canon that seems best to agree with the actual facts at our disposal, there is no other book that can be so cordially recommended.

S. M.

A Manual of Church History. By ALBERT HENRY NEWMAN, D.D., LL.D., Professor of Church History in McMaster University. Vol. I, *Ancient and Mediæval Church History* (to 1517 A. D.). Philadelphia: American Baptist Publication Society, 1900. Pp. 639.

This book is just what it professes to be — a manual of church history. Professor Newman has been working at his subject for twenty years, and every page shows that he has made a diligent use of the best original and secondary sources of information, that he has used much discretion in his selections, and that he has taken time to assimilate his material. The result is concise but clear statements orderly arranged.

The author has endeavored to see all the sides of every subject, and sought to let the facts tell their own story. In matters where there are great differences of opinion he seeks to give due weight to each view, without attempting to force his own convictions upon his readers.

Consistently with his purpose he has put before each chapter or important section an elaborate bibliography carefully selected, representative, and up to date. Thus if anyone is inclined to question any one of the brief but luminous statements, it is possible for him to do so in the light of all the evidence.

The pages are closely packed, and this first volume of 639 pages brings the story down to the Reformation.

In an introduction of sixty-four pages he reviews all the antecedents of Christianity. His first period, from the birth of Christ to the end of the apostolic age—4 B. C. to 100 A. D.—contains three chapters aggregating seventy-six pages. The first chapter is on "Jesus the Christ;" the second on "The Apostles;" the third on "The Constitution of Apostolic Churches." In these chapters he deals with the usual problems in an interesting manner.

Professor Newman is probably best classified as a moderate conservative.

When completed the book will easily take its place among the foremost manuals of church history.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

Babylonian Religion and Mythology. By L. W. KING, M.A., F.S.A. With twelve Illustrations. London: Kegan Paul, Trench, Trübner & Co., 1899. Pp. vii + 220. 3s. 6d.

Here we have a pleasant, discoursive treatment of this difficult theme by a thoroughly competent scholar. The growing recognition of the intimate relations between the Babylonian culture and that of the Hebrews, together with the striking differences which they reveal, make a knowledge of the religious thought and system of Babylonia important for Bible students. Mr. King recognizes the fitness of alluding to parallels between the two religions, and his discussions are sane and helpful. The theme of the last chapter, "The Duty of Man to His God and to His Neighbor," is suggestive, and its contents are most instructive. The Babylonians had in the seventh century B. C. a system of morals which, in the author's words, "in many respects resembled that of the descendants of Abraham." While the larger and more thorough volume of Jastrow will remain the standard work on Babylonian religion, Mr. King's unassuming contribution will appeal to a wider circle, and should meet with hearty acceptance. The student will find in it material gathered to his hand which elsewhere he would search through many ponderous volumes to discover.

G. S. G.

LITERARY NOTES.

It is a satisfaction to know that the admirable little book by Professor DuBois, *The Point of Contact in Teaching*, has passed into the fourth and enlarged edition. For any person who wishes to bring pedagogical methods into the Sunday school nothing could be better than this little book.

Dean Farrar's *The Life of Christ as Represented in Art* has been for the third time reprinted by The Macmillan Co. ($3.50). This book has already been noticed in the Biblical World, and is altogether to be commended for one who wishes to have a compend of the world's best conceptions of Jesus in art.

The Westminster Press of Philadelphia publishes the *New Testament View of the Old Testament*, an essay by Rev. James Ramsey Donehoo ($0.75). The conclusion of this essay is thus stated: "Either the statements of our Lord and his disciples are to be accepted as final, or they are to be treated as the statements of other men, and some doctrine of the person of Christ must be adopted other than that which the majority of Christian people in all ages have held."

The Open Court Publishing House has issued Acvaghisha's *Discourse on the Awakening of Faith in the Mahayana;* translated for the first time from the Chinese version by Teitaro Suzuki ($1.25). From the same publishing house there appears also *Whence and Whither, an Inquiry into the Nature of the Soul, its Origin and Destiny*, by Dr. Paul Carus. In this volume the author develops his view that "it is not impossible to comprehend the nature of a man's soul, to trace its whence, and to point its whither."

Fleming H. Revell Co. has issued the fourth and concluding volume of the *Autobiography of Charles H. Spurgeon.* The book is marked by the same characteristics as its predecessors, but is especially interesting for its chapter on the typical week's work and the views of Mr. Spurgeon's home at Westwood. The present volume is less profusely illustrated than the other three, and some of the pictures included might well have been omitted. No one can read this *Autobiography* without being impressed with the marvelous power of Spurgeon, and the heritage which he has left in his work in the Tabernacle and the other institutions he established, his published works, and, perhaps as much as anything else, his own striking and inspiring personality.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

LAZARUS, M. The Ethics of Judaism. Translated from the German by Henrietta Szold. In four parts. Part I. Philadelphia: The Jewish Publication Society of America, 1900. Pp. xi + 300.

Perhaps as interesting as any of the statements of this learned little book is that many of the references in the Talmud to the *am ha-arets* (the rural population) are of the nature of jokes. We sincerely wish this contention successful, for one dislikes to think of the rabbis who have given Judaism so many noble teachings as declaring that "an ignoramus may be slit up" or "torn up as a fish," rather than merely murdered, "for slaughtering requires a blessing." The book as a whole is a defense of talmudic ethics, and should be read by every Christian student of the Bible. The Talmud should no more be judged by its less creditable sayings than any other collection of scattered teachings recorded throughout hundreds of years.

NIESE, B. Kritik der beiden Makkabäerbücher, nebst Beiträgen zur Geschichte der Makkabäischen Erhebung. Berlin: Weidmann'sche Buchhandlung, 1900. Pp. iv + 114. M. 2.40.

ARTICLES.

W. BACHER. An Hypothesis about the Hebrew Fragments of Sirach. *Jewish Quarterly Review*, October, 1900, pp. 92–108.

BEER, GEORG. Review of Duhm, *Die Psalmen* (*Hand-Commentar* series), *Theologische Literaturzeitung*, October 13, 1900.

The results of Duhm's investigations are, in brief, these: The Psalter contains songs which arose mostly 200–280 B. C., and were published in their final shape about 70 B. C. Many of them found their origin in the strife between the Pharisees and the Sadducees. The Psalter as a unit is composed of several smaller collections made for the temple service and for private synagogue worship. The "I"-psalms are regarded by him as referring to an individual rather than a personification of a party. With some of these conclusions the reviewer agrees, especially favoring the recognition of the influence of the strife between the Pharisees and the Sadducees, though recognizing the difficulty such a view creates.

BETTERIDGE, WALTER R. The Historical and Religious Significance of the Old Testament Prophets. *American Journal of Theology*, October, 1900, pp. 757–69.

GASTER, M. A Samaritan Scroll of the Hebrew Pentateuch. *Proceedings of the Society of Biblical Archæology*, XXII, 240–69.

HIRSCH, S. A. Early English Hebraists: Roger Bacon and his Predecessors. *Jewish Quarterly Review*, October, 1900, pp. 34–88.

KAUFMANN, M. Is the "Song of Songs" a Mystical Poem? *Expositor*, October, 1900, pp. 241–51.

MARGOLIOUTH, D. S. The Bible of the Jews. *Expositor*, October, 1900, pp. 262–77.

MARGOLIOUTH, G. The Original Hebrew of Ecclesiasticus 31 : 12–31, and 36 : 22—37 : 26. *Jewish Quarterly Review*, October, 1900, pp. 1–33.

SCHLOEGL, N. Études métriques et critiques sur le livre des Proverbes. *Revue biblique*, October, 1900, pp. 518–24.

TORREY, CHARLES. Die Briefe 2. Makk. 1 : 1—2 : 18. *Zeitschrift für die alttestamentliche Wissenschaft*, Heft 4, 1900, pp. 225–42.

TOUZARD, J. Les nouveaux fragments hébreux de l'Ecclésiastique. *Revue biblique*, October, 1900, p. 525.

STEWART, R. L. Fords of the Jordan. *Bible Student*, pp. 229–35.

ZÖCKLER, O. Rückläufige Bewegungen in der Pentateuchkritik. *Beweis des Glaubens*, October, 1900, pp. 404–9.

NEW TESTAMENT.

BOOKS.

*BACON, B. W. An Introduction to the New Testment. *New Testament Handbooks*. New York: The Macmillan Co., 1900. Pp. xv + 285. $0.75.

FARRAR, F. W. The Life of Christ as Represented in Art. New edition. New York: The Macmillan Co., 1900. Pp. xix + 507. $3.50.

FARRAR, F. W. The Life of Lives: Further Studies in the Life of Christ. New York: Dodd, Mead & Co., 1900. Pp. xvi + 444.

In his preface Dean Farrar states his continuing belief in the conclusions reached in his *Life of Christ*, his new volume being thus neither a rewriting nor a correction of the older. It is, in fact, a series of rather miscellaneous studies upon topics connected with the gospels. It exhibits the learning and rhetorical warmth of its author, but can hardly be said to be written from the point of view of present New Testament scholarship. Its value, however, is considerable, and its references to rabbinical matters are helpful. It will serve as a good supplement to other unified work of the author.

*NASH, H. S. The History of the Higher Criticism of the New Testament. *New Testament Handbooks*. New York: The Macmillan Co., 1900. Pp. xi + 192. $0.75.

*PURVES, GEORGE T. Christianity in the Apostolic Age. With maps. New York: Charles Scribner's Sons, 1900. Pp. xx + 343. $1.25.

ARTICLES.

BACON, B. W. Tatian's Rearrangement of the Fourth Gospel. *American Journal of Theology*, October, 1900, pp. 770–95.

Perhaps the question of the authorship of the fourth gospel will never be solved until answer has been made to the preliminary question: Is there in it evidence of a rearrangement of material, accidental or deliberate, producing dislocation of an earlier order? This question has been considered by several competent critics, who, although working independently and confining themselves wholly to internal evidence, have united in pointing out the certain transpositions. The suggestions made by Spitta with reference to chap. 18 were most unexpectedly corroborated by the order found in the Sinaitic Syriac palimpsest discovered by Mrs. Lewis. This testimony is corroborated by Tatian in his *Diatesseron*.

In Tatian's changes of order with reference to events narrated by the synoptics he seems to have been actuated solely by harmonistic motives. But we are now concerned with an entirely different class of changes — those found wholly in the fourth gospel itself. Where the synoptics and John are parallel the latter is almost invariably made the standard of order, so that these displacements or rearrangements cannot be attributed to carelessness or lack of regard for the gospel. He maintains toward it a very reverent attitude. It is also impossible to suppose that harmonistic considerations determined to any large extent his transpositions. Nor do they yield any more readily to an explanation of disarrangement by accident or as due to corrupted text. The question, then, remains whether Tatian was a higher critic, reasoning from internal evidence and natural probability, or whether he had external evidence, oral or written, independent of our present synoptic gospels.

A thorough examination of specific changes of order leads one to the conclusion that his transpositions cannot be explained by the supposition of critical sagacity, for in many cases that is conspicuous for its absence. He sometimes fails to transpose all the material which he should handle, and also inserts transposed material into a position where it breaks a most obvious connection. If he had been acute enough to make his transpositions on the basis of internal evidence, he would have been too acute to commit certain *prima facie* blunders in reinsertion.

On the basis of all the evidence at hand it is suggested that the gospel might profitably be read in the order given below:

Transpositions underscored with a straight line rest upon internal evidence only. That underscored with a wavy line is supported by Sinaitic Syriac. The rest, including all the major transpositions, are supported by Tatian.

* indicates corrupted text.

[ ] inclose passages apparently less primitive than the surrounding sections.

i. The ministry in coöperation with the Baptist. [1:1–18], 19–51; [2:1–11]; 3:22—4:3 (44?).

ii. The Galilean ministry. (4:46*a*?); 2:12; 4:46*b*–54; 6:1–71.

iii. The period of exile and Samaritan ministry; Jesus at the Feast of Pentecost. 4:4–42 (43?); 5:1–47; 7:15–24; (4:45?).

iv. The visit to Jerusalem at the Feast of Tabernacles. 7:1–14, 25–30; 3:1–21; 7:31–36, 45–52, 37–44.

v. The visit at the Feast of Dedication. 10:22–25, 7*, 8*a*, [8*b**], 10–18, 26–39; 9:1—10:5, 9*, 19–21; 8:12–59; 10:40–42.

vi. The period of retirement in Ephraim. 11:1–57; 12:20–36*a*, 1–19, 42–50, 36*b*–41.

vii. The final Passover. 2:13*, 14–22, [23–25*]; 13:1–15, [16], 17–19, [20], 21–35, 15:1—16:33; [13:36–38]; 14:1–31; 17:1—18:13, 24, 14, 15, 19–23, 16–18, 25*b*–40; 19:1—20:31; [21:1–25].

BERNARD, D. T. The Judean Ministry of Jesus. *Expository Times*, October, 1900, pp. 11–15.

BOUSSET, W. Neueste Forschungen auf dem Gebiet der religiösen Litteratur des Spätjudentums. II. Zur Litteratur der Makkabäerzeit (continued). *Theologische Rundschau*, October, 1900, pp. 360–81.

BURBRIDGE, A. T. Singleness of Vision. *Expositor*, October, 1900, pp. 277–87.

The difficult passage found in Matt. 6:22, 23 and Luke 11:33–36 has usually been interpreted as a *simile*. The writer proposes to treat the expression as a *metaphor*, and thus to remove many exegetical difficulties. The meaning of the Greek word translated "single" is of central importance. In Greek literature it has constantly an *ethical* connotation; hence, if possible, that sense must be maintained in the present instance. It is a fact of observation that sin affects a man's vision. While it may not cloud the image on the retina of the eye, it does certainly cloud the image on the retina of the mind. Hence the Master might very well speak of a man's eye being good or evil in a moral sense. Thereby he would draw attention to the way in which sin can contaminate even the faculty of seeing. Just as a man may become "double-tongued," so his eye may become evil and lose that "singleness" which is proper to it, so that he will take one view of the world and of his fellow-men amid the religious influences of the sabbath, and quite another and a different one in the warehouse and in the office. This interpretation brings the text into complete harmony with its context, and so one helps to explain the other.

CONE, O. The Synoptic Question. *New World*, September, 1900, pp. 516–36.

DAUBNEY, W. H. The Use of the Apocrypha in the Christian Church. London: C. J. Clay & Sons (Cambridge University Press Warehouse), 1900. Pp. vi + 120.

EVANS, M. G. The Title "The Son of Man." *Bibliotheca Sacra*, October, 1900, pp. 680–95.

The writer summarizes his article in the following words: "Jesus selected the title because it was messianic, but obscurely so; and he put into it the meaning attaching to it the book of Enoch and also the unwelcome truth of Isaiah that suffering and death awaited him who must redeem Israel. To the author of Enoch it was a title of dignity; to Jesus it was a title of dignity; to Jesus' hearers it conveyed no clear meaning. It aroused inquiry, stimulated reflection, but solved nothing. The solution came when, by the stern teaching of history, the disciples learned to think more of the Son of man that saves by service of death than of the son of David, who was expected to save by force. Jesus selected the title to claim messianic dignity and at the same time to correct false views of messiahship. To him the name 'the Son of man' meant that he who has supernatural origin and power must establish the kingdom of God upon earth by redemptive death and subsequent royal authority."

HUCKSPILL, L. Études sur le milieu religieux et intellectuel du Nouveau Testament. *Revue biblique*, October, 1900, pp. 564–77.

This article, the first of a series, is especially concerned with the theistic conceptions of Judaism. It closes with a just appreciation of this tendency to become deistic by emphasizing the transcendance of God.

LOISY, ALFRED. Le pain de vie; Jean 6:22–59. *Revue d'Histoire et de Littérature religieuses*, September-October, 1900, pp. 416–51.

MOORHEAD, W. G. Christ's Expectation and View of His Own Death. *Bible Student*, October, 1900, pp. 189–97.

RAMSAY, W. M. Marriage and the Divine Life; St. Paul's Apologia pro Vita Sua. (Hist. Com. on Ep. to the Cor.) *Expositor*, October, 1900, pp. 289–302.

ROSE, VINCENT. La rédemption messianique. *Revue biblique*, October, 1900, pp. 489–517.

STIFLER, J. M. The Church at Antioch. *Bibliotheca Sacra*, October, 1900, pp. 645–59.

TURMEL, J. Histoire de l'interprétation de 1 Tim. 2:4. *Revue d'Histoire et de Littérature religieuses*, September-October, 1900, pp. 385–415.

WANDEL, DR. Der Triumvir M. Aurelius und das heilige Land. *Beweis des Glaubens*, October, 1900, pp. 369–87.

ZAHN, TH. Das neue Testament Theodors von Mopsuestia und der ursprüngliche Kanon der Syrer. *Neue kirchliche Zeitung*, October, 1900, pp. 788–807.

RELATED SUBJECTS.

BOOKS.

*CARUS, PAUL. The History of the Devil and the Idea of Evil from the Earliest Times to the Present Day. Chicago: The Open Court Publishing Co., 1900. Pp. xvi + 496.

*HASTINGS, JAMES. A Dictionary of the Bible. Vol. III. Kir–Pleiades. New York: Charles Scribner's Sons, 1900. Pp. xv + 896.

HOVEY, ALVAH. Manual of Christian Theology. Second edition. New York: Silver, Burdett & Co., 1900. Pp. xxvii + 472.

In this revision of his well-known treatise Dr. Hovey sums up the results of his fifty years of theological teaching. The changes induced by recent theological thought will be apparent by even a cursory comparison of the two editions. Perhaps as vital as any is the author's restatement of the doctrine of inspiration in terms of a progressive religious revelation — although this had been anticipated in his *Studies in Ethics and Religion*.

JACKSON, A. W. James Martineau. A Biography and Study. Boston: Little, Brown & Co., 1900. Pp. xi + 458.

Pages 221–78 of this highly appreciative biography are devoted to Martineau as "The New Testament Critic," and sets forth his position in some detail. This, as is

well known to all readers of the *Seat of Authority in Religion*, is essentially that of the earlier Tübingen school, and in this chapter one gets an admirable comprehensive view of its positions in so far as the gospels are concerned. What a genuine scientific criticism has accomplished since 1848, when Martineau's position was taken (p. 229), will be apparent to any reader of any recent introduction to the New Testament. One could have wished the author of the biography better acquainted with Harnack, Holtzmann, Julicher, and Bacon, to say nothing of such protagonists of a learned conservatism as Godet, Weiss, and Zahn.

LORIMER, GEORGE C. Christianity in the Nineteenth Century. *The Boston-Lowell Lectures*. Philadelphia: American Baptist Publication Society, 1900. Pp. x+652.

These lectures are of interest to biblical students for their cautious but sympathetic study of the relation of criticism to the Bible. Dr. Lorimer has none of the fear, suffered by so many of his ministerial brethren, that we are losing our Bible, but frankly attacks and confutes the theory of verbal inspiration as it is popularly held. For this reason, coming as it does from so successful a preacher and pastor as its author, the volume will do much good.

ARTICLES.

WYNKOOP, T. S. The Prophetic Office of the Christian Ministry. *Homiletic Review*, October, 1900, pp. 315–20.

GENERAL INDEX

General Index.

American School in Jerusalem, The - - - - - - - - - 24
Amram, David W., The Trial of Jeremiah - - - - - - - 431

Beard, Frederica, Religious Instruction by Sunday-School Hymns - - 18
Bitting, W. C., Should Professional and Salaried Teachers be Employed in the Sunday School? - - - - - - - - - - 414

Book Reviews:

Alexander, Gross, The Son of Man - - - - - - - - - 144
Bartlet, J. S., The Apostlic Age - - - - - - - - - 470
Bernard, J. H., The Pastoral Epistles - - - - - - - - 228
Budde, Karl, The Religion of Israel to the Exile - - - - - - 143
Caird, John, The Fundamental Ideas of Christianity - - - - - 381
Driver, S. R., Gardiner, Ernest A., Griffith, F. L., Haverfield, F., Headlam, A. C., Hogarth, D. G., Authority and Archæology, Sacred and Profane 224
Farrar, F. W., Texts Explained; or, Helps to Understand the New Testament - - - - - - - - - - - - - - - 390
Garvie, A. E., The Ritschlian Theology, Critical and Constructive - - 307
Goodspeed, G. S., Israel's Messianic Hope to the Time of Jesus - - 305
Green, W. G., General Introduction to the Old Testament: The Text - 311
Innes, A. Taylor, The Trial of Jesus Christ - - - - - - - 147
Jacobus, Melancthon Williams, A Problem in New Testament Criticism - 387
King, L. W., Babylonian Religion and Mythology - - - - - - 473
Lock, Walter, St. Paul, the Master-Builder - - - - - - - 310
Macphail, S. R., Historical Geography of the Holy Land - - - 312
Muzzey, D. S., The Rise of the New Testament - - - - - - 472
Newman, A. H., A Manual of Church History - - - - - - 472
Palmer, Florence U., One Year of Sunday-School Lessons for Young Children 148
Rhees, R., The Life of Jesus of Nazareth. A Study - - - - - 468
Starbuck, E. D., The Psychology of Religion - - - - - - 384
Stout, G. F., A Manual of Psychology - - - - - - - - 228
Thomas, Margaret, Two Years in Palestine and Syria - - - - - 149
Toy, Crawford H., A Critical and Exegetical Commentary on the Book of Proverbs - - - - - - - - - - - - - - 379
Trumbull, Henry Clay, The Covenant of Salt - - - - - - - 146
Walker, W. L., The Spirit and the Incarnation - - - - - - 389
Willett, H. L., and Campbell, James M., The Teachings of the Books; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament - - - - - - - - - - - - 386
Willett, Herbert L., The Prophets of Israel - - - - - - - 227
Books Recommended for New Testament Study - - - - - - - 42

BOSWORTH, EDWARD I., Review of: Willett, H. L., and Campbell, James M., The Teachings of the Books; or, The Literary Structure and Spiritual Interpretation of the Books of the New Testament - - - - - 386
BRADLEY, CHARLES F., Books Recommended for New Testament Study - 42
BURTON, ERNEST D., Constructive Studies in the Life of Christ 26, 118, 210, 283, 362, 451
Purpose and Plan of the Gospel of Luke - - - - - - - 248, 342
Review of: Jacobus, A Problem in New Testament Criticism - - - 387

CARRIER, AUGUSTUS S., Review of: Green, W. G., General Introduction to the Old Testament: The Text - - - - - - - - - - 311
CLARKE, WILLIAM N., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - - 179
Constructive Studies in the Life of Christ - - - 26, 118, 210, 283, 362, 451
COUNCIL OF SEVENTY, THE, "Bible-Study Sunday," September 9 - - 137
The American - - - - - - - - - - - - - 295
Current Literature - - - - - - - - - 151, 231, 313, 392, 475
CURTIS, EDWARD L., Review of: Budde, K., The Religion of Israel to the Exile - - - - - - - - - - - - - - 143

DU BOIS, PATTERSON, Should Professional and Salaried Teachers be Employed in the Sunday School? - - - - - - - - - 418
DUNNING, A. E., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - 173

EDITORIAL ARTICLES:
The Use of Books in Bible Study - - - - - - - - - 3
The Reality and the Simplicity of Jesus - - - - - - - - 83
A New Phase in the Study of Religion - - - - - - - - 243
The Bible and Social Ethics - - - - - - - - - - 323
The Necessity of Biblical Training for Lay Workers - - - - 403
Editorial Letter - - - - - - - - - - - - - - 163
EVANS, M. G., Review of: Goodspeed, G. S., Israel's Messianic Hope to the Time of Jesus - - - - - - - - - - - - 305
EXPLORATION AND DISCOVERY - - - - - - - - - - 24, 298

GENUNG, GEORGE F., Glimpse of the Inner Life of Christ's Time, A - - 337
GOODSPEED, EDGAR J., From Haifa to Nazareth - - - - - - - 407
GOODSPEED, G. S., Review of: Driver, S. R., Gardner, E. A., Griffith, F. L., Haverfield, F., Headlam, A. C., Hogarth, D. G., Authority and Archæology, Sacred and Profane - - - - - - - - - - 224
King, L. W., Babylonian Religion and Mythology - - - - - 473
GRIFFIS, W. E., Review of: Trumbull, Henry Clay, The Covenant of Salt - 146

HALL, G. STANLEY, The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - - 175
HANLEY, E. A., Review of: Walker, W. L., The Spirit and the Incarnation 389

HENDERSON, C. R., Social Ethics for Church Leaders - - - - 420
The Use of a Doctrinal Catechism in Sunday-School Instruction - - 172
Review of: Starbuck, E. D., The Psychology of Religion - - - 384
HURLBUT, JESSE L., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - 166
HUTCHESON, MARY E., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - 176

ILLUSTRATIONS:
Angel, *Melozzo da Forli* - - - - - - - - - - - 97
Beggars in Palestine - - - - - - - - - - - 277
Bîr Eyyûb (The Well of Job) - - - - - - - - - 136
Bishlek and a Half-Bishlek, A - - - - - - - - - 203
Boats on the Sea of Galilee - - - - - - - - - - 206
Booths on the Housetops at Banias - - - - - - - - - 332
Bridge and Cascade at Banias, The - - - - - - - - 327
Bridge over the Hasbany - - - - - - - - - - 335
Camels from the Hauran - - - - - - - - - - 409
Cavasse, A - - - - - - - - - - - - - 275
Christ and St. John, *Scheffer* - - - - - - - - - - 377
City Shop, A - - - - - - - - - - - - - 205
Fortified Bridge at Banias - - - - - - - - - - 329
Grotto and Niches Cut in the Rock at Banias - - - - - - - 334
Group of Lepers, A - - - - - - - - - - - 280
Jesus Christ, *Hoffmann* - - - - - - - - - - - 242
Jesus, the Friend of Children, *F. Kirchbach* - - - - - - - 82
Kishon Near the Scene of Sisera's Defeat, The - - - - - - 410
Leper Reserve at Silwan, The - - - - - - - - - 279
Mt. Hermon, the Probable Site of the Transfiguration - - - - 38
Niche in the Temple of Pan, A - - - - - - - - - 331
Olive Tree, An - - - - - - - - - - - - 271
Ovens at Jêda - - - - - - - - - - - - 411
Pet Sheep - - - - - - - - - - - - - 208
Plan of the Temple — from Edersheim, The Temple at the Time of Christ 125
Plowing on the Plain of Esdraelon - - - - - - - - - 202
Professional Hired Mourners - - - - - - - - - - 281
Ruins of Citadel at Banias - - - - - - - - - - 333
Russian Church on the Mount of Olives, The - - - - - - - 162
Sheep on the Side of Carmel - - - - - - - - - - 408
Shepherd and His Flock, A - - - - - - - - - - 207
Source of the Jordan at Banias (Cæsarea Philippi) - - - - - - 32
Source of the Jordan at Dan, The - - - - - - - - - 322
Source of the Jordan River at Banias - - - - - - - - 330
Street in Nazareth, A - - - - - - - - - - - 412
The Present City of Banias (Cæsarea Philippi) - - - - - - 2
Travelers in Camp in Palestine - - - - - - - - - 276
Turkish Soldier, A - - - - - - - - - - - - 272
Village Sheikh, A - - - - - - - - - - - - 200
Vineyards and Watchtowers - - - - - - - - - - 273

KING, HENRY CHURCHILL, The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - 183
Review of: Garvie, Alfred E., The Ritschlian Theology, Critical and Constructive - - - - - - - - - - - - 307

LEEPER, J. L., The Sources of the Jordan River - - - - - - - 326

LITERARY NOTES:
Acvaghisha, Discourse on the Awakening of Faith in the Mahayana - 474
Carus, P., Whence and Wither: An Inquiry into the Nature of the Soul, its Origin and Destiny - - - - - - - - - - - 474
Donehoo, New Testament View of the Old Testament - - - - 474
Du Bois, The Point of Contact in Teaching - - - - - - 474
Farrar, Life of Christ - - - - - - - - - - - 474
Spurgeon, Autobiography of Charles H. Spurgeon - - - - - 474

MACKENZIE, W. DOUGLAS, Review of: Caird, John, The Fundamental Ideas of Christianity - - - - - - - - - - - - - 381
MASTERMAN, E. G. W., Occupations and Industries in Bible Lands - 199, 272
MATHEWS, SHAILER, Constructive Studies in the Life of Christ 26, 118, 210, 283, 362, 451
Review of: Innes, A., The Trial of Jesus Christ - - - - - 147
Muzzey, D. S., The Rise of the New Testament - - - - - 472
Rhees, R., The Life of Jesus of Nazareth - - - - - - 468
MCCURDY, J. F., Review of: Toy, C. H., A Critical and Exegetical Commentary on the Book of Proverbs - - - - - - - - - 379
MCFADYEN, J. E., The Bible as Literature - - - - - - - 438
MCMILLEN, W. J., Should Professional and Salaried Teachers be Employed in the Sunday School? - - - - - - - - - - 416
MITCHELL, EDWIN KNOX, The Jewish Synagogue and the Relation of Jesus to It - - - - - - - - - - - - - 10
MONCRIEF, J. W., Review of: Newman, Albert Henry, A Manual of Church History - - - - - - - - - - - - - 472

NOTES AND OPINIONS:
An Unhappy Antithesis beween the Teachings and the Life of Christ - 465
A Sensible View as to Criticism - - - - - - - - - 465
Neglect of the New Testament - - - - - - - - - 466

PEASE, GEORGE W., A Suggestion toward a Rational Bible-School Curriculum - - - - - - - - - - - - - 98
Should Professional and Salaried Teachers be Employed in the Sunday School? - - - - - - - - - - - - - 420
PECK, EPAPHRODITUS, Development of the Hebrew Law - - - - 351

ROLLINS, G. S., Principle of Adaptation in Revelation - - - - 259
RYDER, W. H., Review of: Bartlett, J. S., The Apostolic Age - - - 470

SANDERS, F. K., Should Professional and Salaried Teachers be Employed in the Sunday School? - - - - - - - - - - - 421
Review of: Willett, H. L., The Prophets of Israel - - - - - - 227
SCHMIDT, NATHANIEL, The Paris Congress of the History of Religion - 447
STIMSON, HENRY A., The Ethics of the Old Testament - - - - - 87
Sunday-School Instruction, The Use of a Doctrinal Catechism in: A Symposium - - - - - - - - - - - - - - 166
Sunday School, Should Professional and Salaried Teachers be Employed in the: A Symposium - - - - - - - - - - 414

THAYER, J. HENRY, The American School in Jerusalem - - - - - 24
THWING, CHARLES F., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - - 170
TUFTS, J. H., Review of: Stout, G. F., A Manual of Psychology - - - 228

VOTAW, CLYDE W., Books Recommended for New Testament Study - - 42
The Septuagint Greek Version of the Old Testament - - - - - 186
Review of: Alexander, G., The Son of Man - - - - - - - 144
Bernard, J. H., The Pastoral Epistles - - - - - - - - 228
Farrar, F. W., Texts Explained; or, Helps to Understand the New Testament - - - - - - - - - - - - - - 390
Lock, Walter, St. Paul, the Master-Builder - - - - - - - 310
Macphail, S. R., Historical Geography of the Holy Land - - - 312
Palmer, Florence W., One Year of Sunday-School Lessons for Young Children - - - - - - - - - - - - - - 148
Thomas, Margaret, Two Years in Palestine and Syria - - - - 149

WALLACE, O. C. S., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - 181
WORK AND WORKERS - - - - - - - - - 222, 302, 378, 463

ZENOS, A. C., The Use of a Doctrinal Catechism in Sunday-School Instruction - - - - - - - - - - - - - - - 168

BS
410
B58
n.s.
v.16

The Biblical world

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY